CONFESSION

AND

COMMUNION.

Printed in the Year

INSTRUCTIONS FOR CONFESSION.

GOD, who wills not the Death of a Sinner, but calls all to Repentance, has in the Sacrament of Penance mercifully provided all Christians of a Mean by which their Sins may be forgiven, they again received into the Favour of their Heavenly Father, from whom they had been separated by their Offences. So that, whoever finds his Conscience burthen'd with the Weight of Crimes, and is conscious to himself of having provok'd the Anger of God, must diligently apply himself to the [illegible] of Penance, and

a Reformation in that manner as God has appointed and commanded it.

But then his principal Care ought to be not to be wanting in any part that God requires at his Hands, but sincerely to perform all that is exacted of him with a Seriousness answerable to the Greatness of the Work he goes about and a Diligence suitable to that infinite Mercy, which is here offer'd him; ever remembring, that as it is *Mercy* and *Pardon* is promis'd, to those that sincerely do here the best they can, so there is nothing less than a Curse pronounc'd against all those that do this Work of God negligently.

It being therefore a matter of the most weighty concern, to perform this Duty well, I presume it will be a very acceptable Charity, to give some assistance in this Affair, and an encouragement to the poor Sinner, if I take him by the Hand and lead him through every part of this great Undertaking. But then he must give me Leave, for clearness sake, to the Instruction of such as are ignorant, to lay down some Points by way of Question and Answer.

CHA

CHAP. I.

Of the Parts of the Sacrament of Penance; and of the Examination of Conscience.

Q. HOW many Parts has the Sacrament of Penance, as it regards the Penitent?

A. Three, *viz.* 1. *Contrition* of Heart. 2. *Confession* of Mouth. 3. *Satisfaction* of Works.

Q. What do you mean by these three Parts?

A. I mean that every Sinner that desires Pardon of his Sins, has Three things to do: First, He is to be heartily sorry for his Sins, 2*dly*. He is to confess them. 3*dly*. He is to perform what is enjoyn'd him, in Testimony of his Sorrow, and to make some satisfaction to the Divine Justice for his Offences.

Q. What is the first thing you would have a Sinner do, that heartily desires to perform well this Duty, and to obtain Pardon of his Sins? Where would you have him begin?

A. I would adviſe him to retire in pr
vate, and raiſing up his Hea He
ven, make his Proteſtation ligh
God, that what he's going is fi
cerely for the Honor of his Holy Nam
and the diſcharging his Soul from th
Guilt of his Offences, and for this en
that he deſires his Aſſiſtance; which h
may do after this manner.

A Proteſtation before the Examen of Conſcience.

O God the Searcher of Hearts, b
hold I here proteſt in thy preſenc
that what I now deſign, is ſincerely fo
the honor of thy Name: And becauſe
heartily deſire to be delivered from th
Guilt of my Sins, therefore I come
this Sacrament of Penance, that compl
ing with thy holy Inſtitution, I may o
tain thy Bleſſing and Pardon, as thou ha
promiſed. May thy holy Grace aſſiſt m
for the performing this Great Duty we
as it is thy Mercy that has called me
it.

Q. After this how muſt he go on?

A. I would have him then prepare fo
the firſt part of this Sacrament, *viz.* Co
trition. And becauſe a Sin[illegible] cannot w
be

ave that true and particular Sorrow for
is Sins, unless he first knows what his
ins a[re] herefore the first thing he
as to [do] fter having made this Prepa-
ation, is to apply himself to the *Exa-*
ination of Conscience, and enquire into
he state of his Soul, that so he may dis-
over the Particulars in which he has of-
ended God, and for which he now de-
igns to beg pardon and conceive that
rue Sorrow, as may be available for that
nd.

Q. What Directions do you give him
or the making this Examen well?

A. I would have him begin it with
Prayer: For as the *seeing our own Failings*
s a point of great concern, so 'tis of
great difficulty too; and if he has not the
ight of God's Grace to direct him in this
earch, I fear he will deceive himself, and
e subject to many Delusions; sometimes
tick at Niceties for great Sins, and other
imes overlook his greatest Sins, as if
hey were none at all. Man is very blind
n this Affair, and there's no Remedy for
his blindness but the Light of
nd 'tis nothing less than a pre
o begin this Examen, till he
mplor'd Help and Direction fro
which he may do thus.

A Prayer before Examination of Conſcience.

I AM truly ſenſible, O God, that I have many ways offended thy Divine Majeſty, and provok'd thy Wrath by my Sins; and that if I obtain not Pardon, I ſhall be caſt out of thy ſight for ever. I deſire therefore at preſent to call my ſelf to an account, and look into all the Sins whereby I have diſpleaſed thee: But O God, how miſerably ſhall I deceive my ſelf, if thou aſſiſt me not in this Work, by thy Heavenly Light! Give me therefore at preſent, thy Grace, whereby I may diſcover all my Imperfections, ſee all my Failings, and duly call to mind all my Sins; for I know nothing is hid from thy ſight: But as for me, I confeſs I am in the dark to my ſelf; my Paſſions blind me, Self-love flatters me, Preſumption deludes me; and though I have many Sins, which look me in the Face and cannot be hid, yet how many too are there quite hid from me? But diſcover even theſe to me, O my Lord, enlighten this my Darkneſs, cure my Blindneſs, and remove every Veil that hides my Sins from me, that ſo I may be no longer a Secret to my ſelf, nor a Stranger to my own Failings; that I may never flatter

flatter my ſelf with the Thoughts of having repented, and at the ſame time nouriſh Folly and Vice within my own Breaſt. Come *Holy Ghoſt*, and by a Beam of thy Divine Light open my Underſtanding, that I may have a full view of all my Sins and Imperfections, and thus knowing my ſelf, and ſincerely repenting of all my Offences, I may know thee, and be received again into thy Favour.

Having thus begg'd the Divine Aſſiſtance, he is ſeriouſly to turn all his Thoughts to the making the Examination of his Conſcience, that is, truly to conſider, that if he were within a few hours to appear before the Judgment Seat of God, what are the Sins he apprehends would then riſe up againſt him, and wiſh he had never committed. Theſe very Sins ought he now to call to mind, ſo to prevent the ſeverity of that laſt Judgment, upon the aſſurance, that if he judges himſelf, he ſhall not be judged.

Q. Have you not a Method to propoſe to him, for the avoiding Confuſion in his Examen?

A. I would have him take notice, that there are two ſorts of Sins, ſome that are committed *willingly*, *knowingly*, and deli-

berately and in a matter of *Concern* and are called *Mortal Sins*: Others that are in a Matter of *leſſer Moment*, or at leaſt, done *without full Conſent or Knowledge* of the Evil, and are call'd *Venial*. Now, according to theſe two ſorts of Sins, I would have him order the Method of his Examen; that is, firſt to ſee whether he be guilty of any *wilful* and *weighty* Tranſgreſſions, whereby he has *mortally* offended, and call to mind what in *particular* they are: And then make enquiry into his *Venial* Sins, and under theſe two Heads rank all his Offences.

Q. But if the time he has to look over be of ſome Years, and the Sins ſhould be many; is there no help of Memory, whereby he may bring and retain them in his Mind?

A. The Method commonly obſerved for the recalling into his Mind the Sins of Years paſt, is to conſider all the *Places*, he has liv'd in, the *Perſons* he has converſed with, the *Buſineſs* he has been concern'd in, the *Obligations* of his State, the *Paſſions* he has been moſt ſubject to, the *Occaſions* he has met with. Or elſe if according to the *Three fold Duty* every Chriſtian has to *God*, his *Neighbour* and *Himſelf*, he will in order conſider every one of theſe Duties

and,

and reflect in what particulars he has offended againſt them, either by *Commiſſion* or *Omiſſion*, this order may be ſomething helpful to his Memory.

Q. But if his Sins ſhould be many, he may ſtill forget ſome, and is there no Remedy?

A. He may take the *Commandments*, and examine himſelf by them in order, as likewiſe the *Precepts of the Church*, and *the Seven Deadly Sins*, and make his Examination upon every one by it ſelf, whether he hath tranſgreſs'd againſt it, in what, and how; and though his Sins ſhou'd be many, yet being thus brought under different Heads, he may the more eaſily remember them. And this Order will not be improper even when he makes his Confeſſion, accuſing himſelf in the firſt place of all his Sins againſt the *Firſt Commandment*, then of thoſe againſt the *Second*, and ſo on.

Q. May he not write them down for Memory ſake?

A. In *General Confeſſions* and the *Examination of ſeveral Years*, this is a very good way; but in *ordinary Confeſſions*, eſpecially in thoſe that frequent this Sacrament often, this is not allowable, without the Advice of the Director, it being apt to breed

Scruples,

Scruples, and produce too great an anxiety of Spirit, which is ever an hindrance in this Work.

Q. How much time would you adviſe him to take for making this Examination?

A. There can be no general Rule preſcrib'd for this; but every one muſt do in this, as in all other affairs; that is, take the Time, according to the Work they have to do. A *Week's* Examination requires not ſo much time as a *Month's*; nor a *Month's* as a *Year's*; nor a *Year's* ſo much as that of a *whole Life*: So that every one is to conſider his own Circumſtances, and according to his Capacity, Variety of Life, and other particulars, is to take ſo much time as is neceſſary for the well doing a Work of ſo great a concern as this is. Now, as for thoſe who have many Years to look back, and prepare for a general Confeſſion, I think 'tis neceſſary they ſhould not ſo much as endeavour to do this all at once, but rather at ſeveral times, ſo to give Relief to their Spirits; for as too long an Application dulls, ſo convenient Interruptions prepare the Thoughts for a more diligent ſearch and attention, and diſcharging their Duty better.

But then for ſuch as go to Confeſſion every week or ten days, who take care to avoid

avoid all wilful and mortal Sins, whoſe Life is almoſt all of a piece, that is, every day the ſame, I would adviſe them not to be over-tedious in making their Examination, eſpecially if they be of a *ſolicitous* and *anxious* Temper, for theſe are often deceiv'd diſquieting their Minds with long and ſcrupulous Searches, and at the ſame time flattering themſelves as if they were doing a great Duty, when God knows, they are all the while yielding to their own Weakneſs, and led along by a blind Fear and Infirmity of Temper.

Q. Would you not have them be very earneſt in an Affair of this concern?

A. But not with an Earneſtneſs that deſtroys all Care. This Work ought to be done with a ſerene and quiet Mind; for whilſt it is thus, it is much more *diſcerning* and *quick* in diſcovering all Imperfections: But if once it is diſquieted and perplex'd, it is no longer fit for going on with this Duty; and therefore I cannot but look on this *Solicitude*, as a Temptation and Snare of the Enemy; and whoever indulges and follows it, is certainly led by a wrong Guide, and goes out of the way. But let not the careleſs Chriſtian here miſtake me, as if his Sloth were here favour'd, in making his *Examen* without any concern at all.

Q. 'Twill

Q. 'Twill be very difficult to avoid this Solicitude; if we are oblig'd to confeſs all our *Venial* Sins, becauſe they are ſo many, and mix'd even with our beſt Actions: Pray tell me therefore, are we bound to call to mind and confeſs all our *Venial* Sins?

A. The Church obliges us to confeſs only our *Mortal* Sins: But as to ſuch as are *Venial*, ſhe lays no ſuch Obligation, but only declares it to be profitable and convenient to do it; this being the moſt aſſured means to obtain Grace for their Amendment. But then there's a great Difference in theſe *Venial* Sins, and more reaſon to confeſs ſome of them than others; and whoever obſerves this Difference, may eaſily avoid *Solicitude*, both in making their Examination and Confeſſion.

Q. What is this Difference, and what are thoſe *Venial* Sins there is more reaſon to confeſs than others?

A. All *Venial* Sins that are *Habitual*, that is to ſay, if any one obſerves in himſelf an ill Habit or Cuſtom in any ſort of *Venial* Sin Whatever, I would adviſe him to confeſs it, becauſe tho' it may be light in it ſelf, yet being multiplied and neglected, it becomes very dangerous: For, how many fall miſerably into *Mortal* Sins,

Sins, the beginning whereof was only their neglect in correcting *Venial* Sins? Now as to the diſcovering this ſort of *Venial* Sins, there needs be no Solicitude at all in making the Examen, it being very hard to have an ill Cuſtom of falling into any kind of ſuch Offences, and not to be ſenſible of it upon a very ſhort Reflection.

Now, as to all other *Venial* Sins, there may be reckoned three Sorts: 1. Such as proceed from *Weakneſs*. 2*dly*, Such as are committed by *Inadvertency* or *Surprize*. 3*dly*, Such as we fall into on Purpoſe, or by an *affected* or *willful* Negligence, ſo that we take no care to amend them; or elſe proceed from ſome Tye or *Irregular Affection* we bear to ſome Creature. Now, as to this laſt ſort, which we fall into on purpoſe, and depends much on our own Will. 'Tis very reaſonable to make Enquiry into them, ſee what they are, and confeſs them, becauſe the Good of our Soul has a great Dependance on their Amendment. But as to the two former ſorts, which proceed from *Weakneſs* and *Surprize*, though it ought to be our Care to avoid them as much as we can, yet they are ſo [illegible] and hidden, that whoever goes about to

examine

examine and call them all to mind, muſt neceſſarily be perplext with great Solicitude, whilſt they indiſcreetly put themſelves on a Work which is not in their power to do. And therefore, tho' it may be very proper to reflect on them at times, from ſuch a View of our Miſery and Weakneſs, to humble our ſelves in the ſight of God, and ſeriouſly to labor to amend them; yet to think of *Confeſſing them all*, is certainly to engage in a Work which will be a Hindrance, and not a Help to Vertue.

Hence you may ſee what Sins you ought to examine into, in order to Confeſſion. 1. *All Mortal Sins*; and theſe are of Obligation. 2*dly*, Such *Venial Sins* as you have any ill *Cuſtom* of falling into. 3*dly*, Such *Venial Sins* as you commit *on purpoſe*, or through *wilful Neglect*. And theſe two laſt ſorts I adviſe you to examine into, and confeſs, as a proper means for your improvement in Vertue and Goodneſs. And whilſt all theſe three kinds of Sin are diſcover'd with eaſe, by thoſe who have any Care and Watch over their Souls, I think this Duty may be performed, without all that Anxiety and Trouble which ſome give themſelves, thro' their own Infirmity and Indiſcretion.

Q. I underſtand you, and hope it may. But there is one thing ſtill, which ſeems to me difficult, and I fear will occaſion ſome Confuſion and Diſturbance; and that is, the Examining and Confeſſing *Sins of Thought*: Pray what Directions can you give me as to theſe?

A. 'Tis true, *Sins of Thought* ought to be confeſs'd; for God, who is the *Searcher of Hearts*, ſees and knows all our moſt hidden Thoughts, and will call us to an Account for all that are evil, if we diſcharge not our ſelves from them by Penance. And therefore you may be aſſured, that whatſoever is ſo evil, that it is a Sin in *Word* to *ſpeak* it, in *Deed* to *do* it; is likewiſe a Sin in *Thought* to *think* of it: Eſpecially if we entertain ſuch Thoughts *willingly* and *knowingly*.

Q. Then all *Evil Thoughts* are not Sins, except we entertain them *willingly* and *knowingly*?

A. No Thoughts of Evil can be mortal Sins, except we entertain them with *Reflection*, and make them *Ours*, by the Act of our own *Will*. And therefore a Perſon preparing himſelf for Confeſſion, is not to enquire, how many Evil Thoughts he has had in his Mind; but *how many he has given way to, and admitted willingly*

willingly and knowingly, without endeavouring to remove and cast them Off: And as many as he finds of these, so many Sins he has to repent of, which are Mortal, if the thing he thought of be in it self very considerable or Mortal; otherwise they are but Venial.

Q. What account then is one to make of such other Evil Thoughts, which he gives no way to, but strives to cast them out of his Mind?

A. These are so many *Temptations* or *Trials*, for the exercise and improvement of Virtue: and therefore whoever, upon Examination, finds he has been often and violently assaulted with Evil Thoughts, tho' five hundred times, and has as often withstood them, and put them by, needs not make these a matter of Confession, or be troubled on this account, as if they were Sins; but rather rejoice, and give Thanks for so many Victories obtain'd of the Enemy: for which he may hope one day to receive a Crown of Glory. *Blessed is the Man that endures temptation, for when he is tried, he shall receive a Crown of Life.* Jam. 1. 12.

Q. This is some Comfort. But tell me, Is there no difference in Sins of Thought, besides what you have already mention'd?

A. There

A. There may be three degrees in theſe Sins: As firſt, a *Complacence* or *Satisfaction* in any Evil Thought. 2*dly* A *Deſire* of doing the Evil. 3*dly*, A *Reſolution* to do it. Which are all Sins, one greater than the other, but the laſt the greater, tho' it be never put in Execution.

Q. I underſtand theſe Points. And now 'tis time to let me ſee ſomething of that Method, by which the Examination of Conſcience may be made, in order, and without Confuſion.

A. The Method of the Examination of Conſcience, I'll ſet down at the End of theſe Inſtructions, where you may ſee it at length. And for the preſent, we'll ſuppoſe the Penitent has duly made his Examination, and ſee what he has to do next.

CHAP.

CHAP. II.

Of the First Part of the Sacrament of Penance, viz. Contrition.

Q. WHen one has duly examin'd himself, and now called to mind all he has to confess, may he not go immediately to Confession; or has he any thing else to do first?

A. He ought not to go immediately to Confession, as yet being but half prepar'd, and that the lesser half too; for tho' he has truly examined his Conscience, and remembers all he has to confess: He ought still to take time to beg Pardon for his Sins, stir up in his Heart a true Sorrow and Contrition for his Offences, and make firm Resolutions of amendment for the time to come: And without this, what Benefit can he receive by Confession; which will be nothing but a fruitless Ceremony, if it be not accompanied

panied with a Change of the Heart, a Deteſtation of Sin, and ſincere Purpoſes of Amendment.

Q. How much time ought one to take for the ſtirring up this Sorrow, and reſolving upon amendment?

A. This *Sorrow* and *Reſolutions of Amendment* are ſo *abſolutely neceſſary*, and likewiſe ſo *difficult*, that, I think, a Man ought to take as much time for theſe, as he does for the Examination of his Conſcience. *Alp. Rodericus*, a great Maſter in Spirituals, goes yet farther, and requires double the time for this, as is taken for the Examination: So that if the whole time, neceſſary for preparing for Confeſſion, were divided into Three parts; he would have the Firſt part be ſpent in making the Examen, and the two others employ'd in begging Pardon, ſtirring up true Sorrow and making Reſolutions of offending no more: And this Method he recommends very preſſingly, as apprehending too many to be much wanting in it: And however, moſt People are very ſcrupulous in making their Examen, and often ſollicitous about it, even to a Fault, as thinking there's no danger of their Confeſſion being invalid and fruitleſs, unleſs it be for want of Examining; this Au-

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thor is of another mind, and fears there are more Confeſſions imperfect, ſacrilegious, and null, for want of true Sorrow and ſincere purpoſes of Amendment, then upon any other account whatever: *P.* 1. *T.* 7. *C.* 10.

Q. What then would you adviſe a Penitent to do in this Caſe?

A. Having made his Examination, I would have him by no means think himſelf upon this, fit and ready to go to Confeſſion, but take time wholly to apply himſelf after this, to the change of his Heart, by *exciting* it to true Sorrow and Contrition, and reſolving ſeriouſly upon an amendment.

Q. In what manner is he to do this?

A. He ought to begin it with Prayer; for however People may be *naturally* troubled, and in ſome Diſquiet, upon their preparing for Confeſſion, yet that *true Sorrow* and *Contrition*, which is a neceſſary part of this Sacrament, is not a *Natural Trouble*, but moſt certainly a *Gift of God*, and not to be obtain'd but by Prayer, and ſoliciting Heaven for the receiving this Grace. And therefore, if there be any who, as ſoon as they have finiſh'd their Examen, forthwith run to Confeſſion, I fear they either wholly neglect this part

part of this Sacrament, *viz. Contrition*, or else seem to tempt God, in rashly expecting so great a Grace as *Contrition* is, without asking it, or using any Endeavours for it.

Q. What Prayers are proper for the asking and obtaining of God the Grace of *True Contrition?*

A. Such as are prescrib'd in Prayer-Books, as Preparations for Confession, some of the chief gathered out of the most approved Books of Devotion; I'll here set down for your Benefit, as likewise a short form of Petitioning for this Gift of Contrition, which you may say before the other Prayers.

A short PRAYER *for obtaining Contrition.*

I Have now here before me, O Lord, a sad Prospect of the manifold Offences, by which I have displeased thy Divine Majesty, and which, I am assur'd, will appear in Judgment against me, if I repent not, and by a hearty Sorrow, my Soul be not prepared to receive thy Pardon. But this Sorrow O Lord, this Repentance must be thy free Gift, and if it comes not from the Hand of thy Mer-

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cy, all my Endeavours will be in vain, and I shall be for ever miserable. Have mercy therefore on me, O Father of all Goodness, and pour forth into my Heart thy Grace, whereby I may sincerely repent of all my Sins; give me a true Contrition, that I may bewail my own Misery and Ingratitude, and grieve from my Heart for having offended Thee, so Good a God: Permit me not to be deluded with a false Sorrow, as I fear I have been too often, through my own Weakness and Neglect; but let it be now thy Gift descending from Thee, the Father of Lights, that so my Repentance may be accompanied with Amendment and a Change of Life, and I be thus acquitted from the Guilt of my Sins, and once more received into the number of thy Servants. *Amen.*

Then let the Penitent apply himself seriously to other Prayers and Considerations, as may be proper for the obtaining this Contrition of Heart, that so, while he asks it of God, nothing of his own Endeavours may be wanting on his part.

PRAY

PRAYERS *before Confession.*

HAve pity on me, my God, and let me partake of the Effects of thy great Mercy. I acknowledge and here confess the Evil I have done, and am sensible of the Grievousness of my Sins. Thou art he, my God, whom I have offended, against whom I have rebelled, ungrateful and perfidious Creature as I am! I have abandon'd Thee to follow my Pleasures and Passions; for these have I lost thy Grace; and I, who have been created to thy likeness, and redeem'd by the Blood of thy only Son, by my Sins have made my Soul like those Monsters of Ingratitude, even the infernal Spirits; thus have I lost Heaven, the blessed Country, and deserv'd Hell and Damnation, which I shall never be able to escape, without the assistance of thy great Mercy. But above all, I have infinitely offended thy Bounty; the Injury I have offer'd is so great, that it cam'd thy Son Jesus Christ my Saviour to suffer Death. O my God! How can I well thily deplore so great an Evil! Who will give Water to my Head, and a Fountain of Tears to my Eyes, that Night and Day I may deplore my

Misery and Malice, and do Penance fo
my Sins.

ALmighty and Eternal God, to whom
is due all Honor and Glory: Behold
I a miserable and unworthy Sinner, wh
have hitherto liv'd in Ingratitude and Re
bellion, come to Thee my Creator, m
God, my Redeemer, my merciful Judge
and my Saviour, accusing my self and lay
ing before Thee all my Abominations, b
which I have blasphemed thy most hol
Name, transgressed thy Precepts, con
temn'd thy Will and defil'd both my Sou
and Body. O God, when I behold this m
Misery, and consider how often I hav
abus'd thy Gifts and Blessings, despis
thy Goodness, neglected thy Service, a
ded daily Sins to Sins, and preferr
my self, my Passions, and other Cre
tures, before my Duty and thy Com
mands; I cannot but condemn my sel
as unworthy to lift up my eyes to He
ven, or appear in thy Presence. B
whither shall I fly from thy Face,
Lord my God? Where shall I hide m
self from thy Anger? Is there any th
can make my Peace for me? 'Tis o
ly from thy Goodness I can expe
this Blessing: For, art not thou my F
ther, whose Mercies are infinite, who

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Compassion knows no Bounds? And I, though unworthy of the name of thy Child, acknowledge no other Father but Thee my God. Wherefore I make haste to the Feet of thy Mercy, and there prostrate, beseech thee, by thy Almighty Power, by thy Wisdom, by thy Goodness, to pardon, purifie, and discharge me from the Guilt of all my Sins. Receive me again into thy Favour, and by thy Grace confirm me in all Good, that my Soul may be entirely possessed by thee, and thus prepared for Glory. And that my Petition may find acceptance, I appeal to Thee, sweet Jesu, Son of the living God, who hast been pleas'd to take upon Thee, to be Advocate and Mediator betwixt us Sinners and thy Eternal Father, humbly beseeching Thee, by that infinite Charity which brought thee from Heaven, to the ignominy of the Cross, and by thy precious Blood, which was there spilt, that I may here partake of the benefit of thy Sufferings, and be cleansed from all my Offences; that, by thy assistance I may sincerely repent and amend all my Failings, that, thus dying to my self and the World, I may live only to thee, and never suffer either Passion or Pleasure to divide me from thee any more.

ALas my God, how is it that I have ſo often offended againſt Thee, my Father! thou ſeeſt, Lord, there's neither Goodneſs or Health in me; have mercy therefore on me, and heal my Soul, becauſe I have ſinn'd againſt Thee. Heal me, O Lord, and then I ſhall be made whole; ſave me, and then I ſhall be ſecure; for in Thee only is my Hope and my Strength, Alas, my Lord God, how many and dangerous are my Wounds! how great is my Weakneſs and Miſery, for the curing of which thou waſt crucified and ſlain! And to whom ſhall I complain of all theſe my Evils, that are againſt me, but to thee Lord, the Saviour and Redeemer of my Soul? Be merciful therefore to me a Sinner: Jeſu, Son of the living God, have mercy on me, for nothing is more pleaſing to thee, than to have compaſſion on thoſe that are miſerable. Reſtore me to thy Favaour, receive me again into thy Friendſhip, and caſt me not off for my Offences; for what can I miſerable Creature do but offend? And what canſt thou, O infinite Goodneſs, do, but have Mercy and Spare? Spare me therefore, according to thy great Goodneſs, and give me now Tears of

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Repentance, that I may mourn for the Evils I have committed; give me time and ſincere Contrition, that I may heartily grieve for having ſinn'd againſt thee, my God, my Creator and Redeemer. Soften this my hardned Breaſt, enflame my frozen Heart, that I may with ſorrow repent, for not loving, nay, for deſpiſing, for offending thee, my Lord. What ſhall I do, O God, to ſerve thee, who am ſo miſerable and full of iniquity! I ſee no hopes of amendment, whilſt I behold my ſelf; all my Truſt and Confidence muſt be in Thee; Help me therefore, O Lord, and be thou the ſtrength of my Soul, that I may now detest and forſake all my paſt Evils; that I may maſter my Paſſions, reform all my ill Cuſtoms, and by a true Change of Life and Manners, be entirely united to Thee, and by thee live for ever. *Amen.*

TO thee, O merciful Jeſu in the bitterneſs of my Soul I come, beſeeching thee to have compaſſion on me, and deliver me from my Sins. Deſpiſe not, O God, the Cries of this loſt Sheep, reject not the Sighs of this prodigal Child, who deſires now to return home to thee, and be received

again into the number of the Servants. I am ſorry for all the Sins I have committed againſt thee; I deteſt them all here in thy Preſence, becauſe I love thee above all things, and honour thee as my God, worthy of infinite Love. And for this reaſon I now firmly purpoſe to ſuffer all Evils, and even Death it ſelf, rather than wilfully conſent to Sin: I reſolve to make an exact Confeſſion of my Offences, faithfully to diſcharge whatever ſhall be enjoyn'd for my Puniſhment or Amendment, and carefully to avoid all occaſions of Sin. And if any thing be wanting of True Contrition in this my Sorrow, may thy ſacred Paſſion O Bleſſed Jeſu, thy precious blood and infinite Merits, ſupply all the defects of my Weakneſs; for 'tis in thy Death I put all my Truſt; through thee I firmly hope to obtain Pardon of all my Sins, and Grace to overcome my vicious Cuſtoms, and perſevere to the end in theſe good Reſolutions I have here made before thee: As therefore it is by Thee I come to the knowledge of my Miſery, ſo by Thee good Purpoſes and Sorrow for my fences, muſt be perfected. May the therefore of Divine Love now enflam

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my Soul, and consume in me whatever is there displeasing to thy infinite Goodness, Sanctifie my Heart, purifie my Affections and Desires, that dying to my self, I may ever live to thee, and depart at length in thy Grace. *Amen.*

Such as go to Confession overnight, or otherwise have time, may use the following Aspirations, either before or after Confession, and with benefit to their Souls, if they consider and pause on them as they go.

I.

MY Lord and my God, I am a most vile Sinner, and unworthy to appear before thee, but have mercy on me, and save me.

O God, my chiefest Good, how far have I gone from thee by my Sins; how have I dwelt at a distance from thee, in the Region of Misery, where I had [illegible] my self?

Moſt loving Father, I have ſinn'd againſt Heaven and before thee, and am not worthy to be call'd thy Child, make me as one of thy Servants, and may I for the future be ever faithful to thee.

It grieves me, O God, that I have ſinn'd againſt thee; I am heartily ſorry, for the many times I have tranſgreſs'd thy Law: but waſh me now from my iniquity, and cleanſe my from my ſin.

I deteſt now my ſins, O Lord, and abhor all my wickedneſs; I confeſs my Ingratitude, and ſeek refuge in thy Mercy.

Waſh me, Dear Jeſu, with thy Blood, and purify my Heart from all the filth of ſin; heal my Soul that lays maim'd and wounded, and deſpiſe me not tho' unworthy.

From this moment I purpoſe no more to offend againſt thy Precepts, nor conſent to ſin; rather let me ſuffer pain and infamy, and Death, then return to my former wickedneſs, and live thy Enemy.

Loving Father, aſſiſt me by thy Grace, that I may bring forth worthy Fruits of Repentance, and not ſuffer my ſins to be unpuniſh'd.

I have wander'd like a Sheep that's gone aſtray; but I hear thy ſweet Voice crying after me; Thou haſt gone after

many

many Lovers: but return to me, and I will receive thee yet again.

II.

Now I begin, O Lord, now I begin to live, not truſting in my own ſtrength, or in the reſolutions I make, but in the multitude of thy Mercies. O God, perfect now thy work thou haſt begun in me.

Thou haſt given me Underſtanding and Grace, but I wretched ſinner as I am, how have I ungratefully abus'd all thy gifts! And yet now with all the tenderneſs of a loving Father, thou recalleſt me from Sin, and reſcueſt me from Hell.

My Soul is full of anguiſh and confuſion at the thoughts of my many Sins, whereby I have offended thee, my merciful Redeemer, made my ſelf a ſlave to the Devil, and provok'd thy anger againſt me.

O that I had never tranſgreſs'd thy Commandments, nor fallen into ſo great miſery and calamity! O that I had never ſinn'd! Happy thoſe Souls who have preſerv'd their Innocence, and never loſt that grace they receiv'd at the Font.

Now I reſolve, with thy help, to be more watchful of my ſelf, to amend my Failings and fulfil thy Law.

Look on me with the eyes of mercy, and blot out all my ſins; forgive me

what is past, and thro' the bowels of thy infinite Goodness, secure me by thy most efficacious grace, against all my wonted Failings for the time to come.

How slothful and careless have I hitherto been! I have deferr'd my Repentance, Rejected thy Helps, contemn'd thy Visits, been deaf to thy Calls: and now, Lord, what shall I do? It grieves me that I have offended thee; have mercy on me.

Lord, be merciful to me a sinner: Jesus Son of the living God, have mercy on me.

Sovereign Lord of my Life, behold thou seest there is nothing good in me, nor health in my Soul: I am miserable and blind, and without thee, O God, I can do nothing.

III.

My sins exceed in number the sands of the Sea, and I am most unworthy, I confess, O Lord, of all thy mercies: but thy Goodness however is above all my offences.

Thou hast said, Lord, there is Joy in heaven for one sinner that does Penance. Give me now grace truly to repent, and let Heaven rejoyce in my amendment.

Is it not thou, my God, who wilt not the death of a sinner, but that he be convert. and live? Give then that spiritual Life

which

which I want, for, behold, O my Lord, I ſincerely deſire to live.

Thou cam'ſt, my Redeemer, not to call the juſt, but Sinners to Repentance: behold here a miſerable Sinner before thee, draw him powerfully to thee.

Have mercy on me, O God, according to thy great mercy, and according to the multitude of thy tender mercies, blot out my iniquity.

Sprinkle me with thy Blood, and I ſhall be made whiter then ſnow.

Create in me a clean heart, and renew a right ſpirit within my Bowels.

Dear Redeemer of my Soul, how long turneſt thou thy Face away from me, and bringeſt thou no relief to my Sorrows!

Behold the Prodigal Child, nay worſe then the Prodigal: have compaſſion on me, Father, cloth me with thy grace, and receive me into the arms of thy mercy.

Let not thy Blood be ſpilt in vain, my Dear Saviour, but now may it bring forth in me the fruit of a ſincere Repentance, and open me a way to life everlaſting.

IV.

How great is thy goodneſs, Lord, who haſt ſo long ſpar'd this unworthy Sinner, and with ſo much patience waited for his amendment!

What

What return ſhall I make for this thy infinite mercy! But aſk this one mercy to be added to the reſt, that I may never offend thee more.

This one thing I earneſtly beg of thee; here me, Lord, and may I for the future ever renounce my own ways to follow thine.

Come, Lord into my heart, and caſt out from thence whatever thou knoweſt prophanes or defiles that thy Temple.

Deſtroy and root out all that is diſpleaſing to thee; and lay in me the foundation of a New Life.

I confeſs, I have ſinned; but if thou wilt, thou canſt make me whole. Heal, moſt loving Father, this my Soul.

O that I were free from all vice: that I could regulate my Senſes, govern my Thoughts, and moderate my Affections! O that I were truly compos'd, and orderly both within and without! But when ſhall I be thus happy, when thus pure in thy ſight! Lord, I will labour and take pains to reform my ſelf, and I beg thy aſſiſtance for this Work: but, if I find not that good effect as I deſire, I will ſtill go on in my Duty, and wait with patience and humility, till thou ſhalt pleaſe to give a Bleſſing to my endeavours: Help me, O Lord my God,

God, and have Compaſſion on this ſinful Soul.

Beſides theſe or the like Prayers, thoſe who have Capacity and Parts, may do well to ſtir themſelves up to Contrition, by a ſerious Conſideration of the many Enormities and Indignities of Sin. 1. As it is a Rebellion againſt God. 2. A deteſtable Ingratitude. 3. A Contempt of his holy Will, and the preferring our own Will before the Will of God. 4. As it is an horrid Offence and Injury againſt God, for which no pure Creature, either Man or Angel, can make ſatisfaction. 5. As to the dreadful effects of Sin in Heaven, in Earth and Hell, in Angels, in Man, nay, even in God himſelf, whilſt 'twas for this the Son of God became Man, and ſuffer'd the Death of the Croſs. Who then can worthily deplore ſo great an Evil.

Q. When a Penitent has gone thus far, and has now reaſon to hope, that he is truly ſorry for his Sins, and deteſt them, may he then go to Confeſſion?

A. He ought not to forget his *Purpoſes* and *Reſolutions of amendment*; and for this end conſider, what Pains, how ſtrict a Watch, how great Diligence is neceſſary for

for this work; as likewise reflect on all the *Occasions* of his Sins, and resolve effectually to avoid them; for 'tis a Rashness to undertake and resolve on a Work, unless he likewise considers of the Means and Ways, by which, it is to be effected. And having seriously done this, he may then go to Confession.

CHAP. III.

Of the Second Part of the Sacrament of Penance, viz. Confession.

Q. ARE there any particular Directions you would have the Penitent observe in relation to this part of the Sacrament?

A. There are some set down by St. *Francis Sales* in his *Introduction*, which he ought to remember; as first, That he make not up his Confession with *Negatives* or *General Failings*, as some do of Custom, saying, *I have not lov'd God as I ought*; *I have not pray'd with so much Devotion*

votion as I ought; I have not been ſo patient as I ought: For in theſe general Accuſations there's no *particular Sin* mention'd; nor any thing by which the Confeſſor can poſſibly underſtand the ſtate of the penitent's Conſcience, ſince all men on Earth might ſay the ſame. And therefore.

2*dly*, That he enquire what particular Cauſe he has to make theſe General Accuſations; and having diſcover'd where the *Fault* is, to accuſe himſelf of it in particular: So that inſtead of accuſing himſelf of *not having pray'd with ſo much Devotion as he ought*, let him ſee whether his Fault was in admitting voluntary Diſtractions, in not chuſing a convenient Place, Time, &c. and as he ſhall find himſelf faulty, ſo let him accuſe himſelf.

3*dly*, That he explain the *Motive* or *Occaſion* of his Sins, where it may be; and therefore, in the caſe of *Untruths*, for example, That he accuſe himſelf not only of *Lying*, but likewiſe declare, whether it was for *Vanity*, for *Excuſe*, [illegible] the *doing a prejudice*. &c. and ſo in other Sins; for by this means he clearly lays open the ſtate of his Soul; and the Confeſſor knows how to preſcribe proper Remedies for his Sins.

4*thly*,

4*thly*, That in all Mortal Sins he discovers the *Number*, that is, *how often* he has fallen into each sort of Sin; for without this the Confessor can make no Judgment of the State of his Soul, there being a great difference betwixt committing a Sin *Twice* or *Thrice*, and *Twenty* or *Thirty* times. And if a Person cannot exactly recollect himself as to the *Number*, let him upon due reflection, make the best guess he can, and sincerely lay it open in Confession, as near to Truth as he is able. But if it be so, that the Penitent has liv'd in a sinful state for any space of time, and frequently fallen into any particular Sin, he needs not then think of mentioning the *Number* of his Offences, but rather the *length of Time*, in which he has liv'd in that sinful state. As if a *Highway-man* should repent, that has lived many Years in the practice of that Sin, it would be impossible for him to call to mind the *Number* of his Crimes; and therefore the surest way of letting his Confessor see the state of his Conscience, will be, to declare *how many years* he has liv'd in that sinful Practice. And so likewise of those who have liv'd in any other Sin.

5*thly*

5*thly*, That he explain ſuch *Circumſtances* as change the Species or Nature of the Sin, or at leaſt conſiderably aggravate it: And therefore, becauſe there's a great difference betwixt robbing a *Church* and another place, betwixt cheating or ſtealing *Five Shillings* and *Five Hundred Pounds*, betwixt a *married* Perſon and *ſingle*, in Sins of *Impurity*; betwixt defaming a Neighbour out of *Malice*, and by *Heedleſneſs*; in a matter of *little* or *great* concern; betwixt Quarreling with a *Stranger* and a *Father*; betwixt *remaining in a Sin*, as of Anger, Revenge, *&c. a quarter of an hour, five hours, a day, a week, a year*; Therefore ought the Penitent in Confeſſion, to explicate *theſe Circumſtances* as diſtinctly as he can; and if he, willingly and on purpoſe, conceals them, he makes his Confeſſion void, by not ſincerely laying open the Guilt and State of his Soul.

6*thly*, That he however avoid the relation of other Circumſtances, which are impertinent to the Sins he confeſſes, and wholly unneceſſary at that time.

7*thly*, That he be careful not to declare the Fault of any Third Perſon; for tho' he does well to confeſs his own Sins, yet he ought to accuſe no body elſe.

8*thly*,

8*thly*, That he fail not to make an *entire* Confession; that is, that he exactly confess all the Mortal Sins, which upon a due Examination he can call to mind, be they never so secret or infamous; be they in Thought, Word or in Action; because he that willingly conceals any one Mortal Sin, either through Shame or Malice, makes his whole Confession void, and is guilty of Sacriledge, by abusing this Sacrament, and lying to the Holy Ghost.

Q. I understand these Directions, and think them necessary to be observ'd; but when I consider how difficult it is to our Nature, to acknowledge and confess our own secret and hidden Faults, I cannot but think many Penitents, through shame, delay going to Confession, and when they go, are tempted to make imperfect and sacrilegious Confessions. And what will you say to one that lyes under this Temptation?

A. I own Nature enclines this way, but 'tis a *Corrupt Nature*, such as not only in this case, but every where and at all times is averse to the commands of God; and whoever yields to it in this point, must needs be tax'd with a great Weakness, with Indiscretion and Folly; for if he considers the thing aright, I think he has

has no reaſon to be aſham'd, becauſe tho' there be Shame in the *Sin*, yet there's no reaſon to be aſham'd of the *Repentance* and *Amendment* of the Sin. Now when a man goes to Confeſſion 'tis to manifeſt his *Repentance* for Sin; and whilſt this is ſo good an Action, and ſo acceptable to Heaven, that it makes the Angels rejoyce, why ſhould he be aſham'd and not rather go with Joy and Comfort.

And though he may be under ſome apprehenſion, becauſe of his Ghoſtly Father, to whom he owns his paſt Guilt and preſent Repentance, yet no Thoughts of Shame ought to diſcourage him from going to him, becauſe his Confeſſor is oblig'd to Secrecy by all Laws, both Divine and Humane, and cannot violate this Secret, but he makes himſelf worthy of Death before God and Man. And there's no danger of his being ſcandaliz'd, tho' the Crimes acknowledg'd be never ſo foul, becauſe though he muſt neceſſarily be concern'd, when he knows any own to continue under the Guilt of Sin, yet he cannot but rejoice when he finds the ſame forſaking his Sins, and by Repentance returning to a new Life: Then it is, that like the Father of the Prodigal Son, he expreſſes more Joy in the Return of ſuch a Sinner,

Sinner, than in the good Life of others, who ſtand not in need of Repentance; for there's more ſatisfaction in the loſt Sheep that is found, than in the Ninety nine that never went aſtray. It being then in the power of a repenting Sinner thus to make Heaven and Earth, GOD, Angels, and Man to rejoyce, I think he has but little reaſon to be aſhamed of doing it.

And if he be aſham'd, yet ſtill ought he to do it, in Puniſhment of his Sins, which it may be, juſtly deſerve an eternal Confuſion and Diſgrace; for 'tis a much better Choice to bluſh and be aſham'd for one moment before a Ghoſtly Father, than to be expos'd one day to publick Confuſion, in the preſence of Angels and Men, and ſo to begin Eternity. GOD knows his Crimes already, and if he requires him to lay them open before his Miniſter, 'tis for their Cure; and he ought to look on this as a great Mercy, that for the pardon of ſuch Sins; for which he deſerves Hell, God ſhould require no more of him than this. If a Criminal guilty of Death were to have his Pardon for owning his Crime in private to his Judge, would not he be diſcharged upon very eaſy terms? What reaſon then has a Sinner

ner to think much of the like eaſie Conditions, which God here offers him for the releaſe of his Sins?

Q. 'Tis very reaſonable what you propoſe, and he muſt be very weak and inconſiderate who keeps off from his Duty on this ſcore, and ventures a publick Condemnation to avoid a private Accuſation: But is there any think elſe you have to put the Penitent in mind of, before he goes to Confeſſion?

A. Nothing but again to recommend to him, that he be careful in having a true deteſtation of all the Sins he ſhall confeſs, be they never ſo little, with a firm Reſolution to amend them: for 'tis an Abuſe, ſays St. *Francis Sales*, to confeſs any kind of Sin, be it Mortal or Venial, without a Will to amend, ſince Confeſſion was inſtituted for no other end. I have no more Particulars to burthen him with at preſent, and therefore being thus prepar'd, I would have him, in the Spirit of Humility go to his Confeſſor, and conſequently not in any vain and light Ornaments, but as one who is preſenting himſelf before the Judgment-Seat of God; and as a Sinner, who comes humbly to implore Mercy, and Pardon, Thus St. *Charles Borromeus*, ſtrictly commands.

At Confeſſion.

BEing come to his Spiritual Director, he is to kneel on his right ſide, if it may be, with his Face towards the ſide or back of his Seat; and having made the ſign of the Croſs, aſk his Bleſſing, ſaying, *Benedecite*, or *Pray give me your Bleſſing*; then begin the *Confiteor* in Engliſh or Latin, till he comes to thoſe words; *Mea maxima culpa, Through my moſt grievous Fault*; and ſo, without any other Preamble, make his Confeſſion thus:

Since my laſt Confeſſion, which was a week, fortnight, or a month ago, I accuſe my ſelf, that —— And having ſincerely and briefly declared all he can remember he may conclude thus: *For theſe and all my other Sins and Imperfections, which I cannot call to mind, I am heartily ſorry, purpoſe Amendment, and humbly beg Pardon of God, Penance and Abſolution of you my Ghoſtly Father.* Then humbly bowing down, go on with the reſt of the *Confiteor*; *Ideo precor B.* Mariam *ſemper virginem*; *Therefore I beſeech the Bleſſed Virgin* Mary, *&c.*

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Having thus finish'd what belongs to his part, let him attentively give ear to the Advice of his Director, and when he gives Absolution, endeavour to humble his Heart with all possible Sorrow and Contrition.

After Confession.

Q. WHat is to be done by the Penitent, when he comes from Confession.

A. He ought to retire a while, and 1. In hearty Prayer give God Thanks for the Benefit receiv'd in this Sacrament. 2. Renew his good Purposes and Resolutions, and reflect on the great Obligation he is under, of avoiding all the Sins he has confess'd, and in particular consider again what it is he is to do for the amendment of all his Failings, but especially those he apprehends most dangerous, and *finds* himself most subject to: for if a Person, as soon as he has done his Confession, thinks no more of his Sins, of the danger he is in of relapsing, and of the *means* he is to use for the avoiding them, I think such an one does his Work by halves, and will very

very likely soon find it undone again. And therefore, 3*ly*. He ought to humble himself in the Presence of God, beg Grace and Strength from above, whereby he may be enabled to do his Duty, flee all Occasions, and resist all Temptations to Evil, and own his own Weakness, that he has nothing in himself to trust to; then offer himself to the Divine Protection, and not depart, till he has beg'd Pardon for all the Defects in his present or past Confessions, to be supplied through the infinite Merits of Christ.

Q. Then you don't approve of those, who as soon as they come from Confession, run immediately to their other Affairs, or engage in unnecessary Talking, &c?

A. There may be extraordinary Accidents or Circumstances, which may excuse some in doing thus; but if there be any that do it willingly and by choice, besides the great Indecency, I look on them as failing in all those Points of their Duty, now mention'd, and as they expect God's Grace for the Amendment of their Sins, are bound to begin a better method.

Q. What Prayers are proper after Confession?

A.

A. Such as you find in your ordinary Prayer-Books for that time. I'll set down some of them,

PRAYERS after Confession.

I Return thee, O loving Father, all the Thanks I am able, for that thou hast admitted me to this Sacrament, and letting thy mercy take place of thy Justice, hast cast all my Sins out of thy sight. Give me now thy Grace, O Lord, that by a sincere and perfect Contrition, my Repentance, may be like that of *David* and *Peter*, that, my offences being now remitted, I may hereafter continue faithful in thy Service. But this must be the Work of thy Divine Assistance; for without Thee my Soul will remain barren, hard and dry, like Earth without water. I am truly sensible of my own Weakness, and being destitute of all that is good, or can any ways be acceptable to thee, the only Comfort and Confidence I have is to lift up my Eyes to my Redeemer, and offer to Thee, my God, his Tears and Sufferings, that thy Justice being satisfied with this Oblation, thou maist open to me the Gates of Mercy, and re-

ceive me into thy Grace. Look on me with thy Eyes of Pity, and have Compaſſion on my Miſeries, O meek and merciful Lord; ſtrike this my hard and ſtony Heart, that I may break forth into a Fountain of healing Waters, the Waters of true Contrition, with which my Soul may be cleanſed and purified. Perfect the Work thou haſt begun in me, for I am thy Creature, and grant the Confeſſion I have made, may find acceptance in thy ſight, and that whatever is wanting in it, through my weakneſs, may be ſupplyed by thy Goodneſs and Mercy. Thy Mercy I implore, and by it beg Pardon of all my Sins, here firmly purpoſing in thy Preſence to avoid all that may be diſpleaſing to Thee, and with all diligence to apply myſelf to the practiſe of Vertue; and I hope Thou wilt not deny me thy Aſſiſtance, O Lord, ſince thou haſt promis'd never to forſake thoſe that truſt in Thee: Permit my Heart to be no more ſeiz'd and blindly carried away with the Follies of this life; Permit me no more to experience my own weakneſs in my wonted Relapſes. 'tis high time I ſhould be now converted from my evil ways, forſake my Errors, amend my Failings, ſince hitherto ſo many days and years have gone away in good

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purposes, but with very little improvement of my Soul. Command therefore, O Soveraign Lord, this my rebellious Heart, and force it to a complyance with thy Law; break all my Passions, rule my Affections, direct my Desires, strengthen all my good Endeavours, and give ear now to this thy unworthy Servant; let not my Wickedness make thee forget thy Goodness; for though my Sins call for Justice, yet thou hast still Mercy, whereby thou canst save, and once more receive me into thy Grace, my God, my Lord, and all my Hope, who livest and reignest for ever and ever.

O God of Mercy and Pity, having now through thy gracious Goodness disburthen'd my conscience of the Guilt wherewith it was oppress'd, and in the humblest manner I was able, discover'd all the Sins I could think of, to thy Minister, my Ghostly Father, I most humbly beseech thee to accept this Confession, and forgive me all my Trespasses, as well those I have forgot, as those I remembred.

Grant me Grace, O Lord, to live more carefully and diligently hereafter, and to abstain from my former Follies, which I utterly detest, firmly purposing through thy Grace never any more to

offend in them; especially, O my most merciful and bountiful Saviour, give me Grace to withstand those Temptations with which I am most infested, and to avoid all the Occasions of offending thee for the future.

The Just man falls seven times a day; how much reason then have I to be jealous of my self, O Lord, and fear that I shall not be true to my Resolutions, having through my own Frailty and Vicious Customs encreased the Weakness and Blindness in which I was born; yet Lord I hope through thy Grace, and firmly purpose by thy merciful Favour, never to consent to any Mortal Sin, from which I humbly beg thee to preserve me whilst I live. And as for my Venial Sins and Imperfections. I resolve to strive against them and trust in thy Goodness, I shall at length amend them. For this end grant me thy Grace, sweet Jesus, to be exact in examining my Conscience every night, as I am directed, and every morning happily to begin the day, by offering thee the First fruits of all my Actions, that the rest of it may ever be employ'd to thy Glory.

As for the Penance enjoyn'd me, I humbly beg thy Assistance for the remembring and performing it, as I ought;

and

nd that I never forget my Reſolution, r lay aſide my endeavours of changing ny life, till I become a true Penitent, nd put on the New Man; that ſo, thro' he Merits of thy bleſſed Paſſion, I may ere obtain full forgiveneſs of my Sins, nd hereafter Life everlaſting. Grant his, O my Lord and Saviour Jeſus Chriſt, ho with God the Father, and the Ho- Ghoſt, liveſt and reigneſt World ithout end. *Amen.*

Q. Is there any thing more belongs to is part of the Sacrament?

A. Nothing: And yet ſince Confeſſion in order to amendment of Life, I can- ot but again adviſe the Penitent, before e concludes, to make a ſhort Reflection n the Sins he has confeſs'd, and of the *leans*, by which he is to endeavour an ef- ctual amendment. And therefore if he as accus'd himſelf of *Neglect in ſaying his ayers*, will this be to any purpoſe, if hen he goes next to Prayers, he takes no ore care than formerly? If he has ac- s'd himſelf of offending in Words, by *ing*, *Swearing*, *Detracting*, or other *inde- nt Diſcourſe*, muſt not he, when he comes ext into Company, think ſomething of s Failing, to which he has been ſubject, d ſtrive to forbear, by having a ſtricter atch on himſelf; and if he does not this,

are become of all his Purposes of Amendment? And if *Company*, *ill Books*, *Play*, or *Games* have been the Occasion of his offending, what will his Confession and Resolutions avail; if afterwards he takes no care to forsake these, and cast them off? Is it not evident his Repentance was not sincere, and that, however he has confess'd, yet his Sin still lies at his Door? This Review and Consideration of the Care to be taken to amend the Sins he has confess'd, is necessary for the Penitent to make everyday, and ought to be a part of the Examination of Conscience every night: And I think there can be no better way of knowing the Sincerity and Validity of his Confessions, than by thus enquiring, *What care he takes for not falling into the like Evils again*: For if he discovers in himself but very little or none of this Diligence, he may with reason fear his Confessions have not been as well made as they should be. It may not indeed be always in his power to *Amend*, but there can be no Excuse for him, if he does not at least *desire*, *endeavour*, and *use means* in order to it.

Q. What is your Opinion then of such as have any *Habitual Vice*, or *Sin of Custom*, of which they accuse themselves as often as they go to Confession? Are their Con-

mer Confeſſions invalid, becauſe they often fall into the ſame Sin again?

A. If ſuch perſons after Confeſſion uſe proper Means, and ſincerely endeavour, according to the Direction of a prudent Confeſſor, to maſter ſuch vicious Cuſtoms and avoid the Sins to which they are ſubject, and are truly concern'd and afflicted to ſee themſelves ſo frail; it is to be hoped their Confeſſions may be good and valid. But if thoſe who are ſubject to any vicious Cuſtom as of *Swearing*, *Curſing*, *Drinking*, or whatever elſe is thus abominable go to Confeſſion, and there acknowledging their Crimes, pretend to be ſorry, and to reſolve upon amendment, and after their going from Confeſſion take no care to amend, nor uſe any means proper for the overcoming their vicious Habits, ſuch as theſe, I think have reaſon to judge their Confeſſions to be invalid, their Repentance to be falſe, and had much better not go to Confeſſion, than go thus ill prepar'd, and abuſe this Sacrament and the Goodneſs of God. And if they blindly deceive themſelves, and go often to Confeſſion thus indiſpos'd, ſtill repeating the ſame Mortal Sins over again, without taking due care and pains for their amendment, they ought to be ſent away without Abſolution, never to

admitted to it, till upon ſufficient try-al they give evident Proof of *Sincere Deſire* and *Endeavours* of changing their Lives; and till this has been manifeſted in two or three Confeſſions, it may be very proper not to allow them to go to the H. Communion. All this is to be underſtood of the Habit of *Mortal Sin.*

Q. Now you are on this Subject, what ſay you of that other, more tender ſort of Chriſtians, who deſirous to do their Duty, upon any Overſight, Failing, or Imperfection, preſently fall into a diſpleaſure, are diſquieted, vexed, and peeviſhly angry, with themſelves, even to a ſort of Dejection, ſo that they ſeem ready to conclude all their Endeavours to be to no purpoſe.

A. 'Tis moſt certain they want Patience and Meekneſs towards themſelves, and the Root of this Diſquiet has generally ſomething of Pride and Self love in it, which makes them troubled to ſee themſelves imperfect. Let theſe therefore be heartily ſorry for all the Faults they commit, let them take Pains to amend them: but this is to be done, not in the Spirit of Choler, but of Meekneſs; for ſuch a Repentance is the moſt acceptable and efficacious: And if they ſee

they

they amend not ſo faſt as they desire them hence take occaſion to humble themſelves the more, and reſolve to wait and go on with their good Endeavours, till God ſhall give a Bleſſing. Read St. *Fr. Sales* on this Subject, *Introd.* part III. c. 9. *Of Meekneſs towards our ſelves.*

Q. One thing more I have to aſk about this Part of the Sacrament: what if a Perſon, after a due Examination, cannot call to mind ſome of his Sins, or ſhould forget them, while he is at Confeſſion, are theſe likewiſe forgiven by the Sacrament of Penance?

A. It is not at all to be doubted; for ſince he would willingly have confeſſed them, if he had remember'd them, and went to Confeſſion with a hearty Sorrow for all his Offences, 'tis not to be queſtion'd, but God, who knows the Sincerity of his heart, will accept of his good Deſires, and give him a full Diſcharge. And now for the Third Part of this Sacrament.

Of the Third Part of the Sacrament of Penance, viz. Satisfaction.

Q. WHat mean you by *Satisfaction*?

A. Nothing but the performing the Penance enjoyn'd the Penitent by the Confessor, which through the Merits and Passion of Christ may be accepted by God, in order to satisfie for the Injury offer'd to him in every Sin he has committed.

Q. How is this Penance to be performed?

A. In the Spirit of true Humility and Repentance, and with the best Devotion he is able. And therefore, if there be any that carelesly huddle over their Penance, or perform it coldly, or any ways neglect or make light of it, I think they are much to blame; understand but little of the true state of a Penitent, and the Mercy receiv'd from God in the forgiveness of their Sins; and can in reason expect but very little Assistance from Heaven, for the prevention of future Relapses. And what a Judgment ought they to make of themselves and their

their *Confeſſion*, who, before they have finiſh'd this laſt part of it, fall into their wonted Coldneſs and wilful Neglects, and are no ſooner come away from owning their paſt Faults, but they make matter for a new Confeſſion?

Q. Ought a Penitent to perform any other Penance beſides that which is enjoyn'd him at Confeſſion?

A. The Penalties enjoyn'd in Confeſſion are generally much inferiour to the Sins; and therefore when a man has duly finiſhed that, he has ſtill reaſon to fear there is more Puniſhment due from the Divine Juſtice to the Offences he has committed: For this reaſon the *life of a good Chriſtian*, according to the Council of *Trent ought to be a perpetual Penance.* And as he daily preſerves and renews the deteſtation of all Sin in his Heart, ſo he often impoſes on himſelf ſome Penance, either in the recital of ſome Prayers, giving Alms, Abſtinence as to *Eating*, *Talking*, *Seeing*, *Diverſion*, *&c.* for the making Saisfaction for the Injuries done to God, which is the Spirit of Penance. And he is careful to make uſe of all the Evils that befall him for the ſame and, accepting willingly, and offering up, with the ſame Spirit of Penance, all the Inconveniences of Life, the Diſtempers of Body,

ly, Troubles of Mind, Diſguſts, Loſ- Neceſſities, Afflictions either pub- or private, and eſpecially all the Pains and Hardſhips he is forc'd to ſuffer, in the ſtate wherein God has placed him. For theſe being as ſo many Penances, which God ſends and appoints for his Puniſhment, there can be no doubt, but the bearing them with Patience, is the moſt acceptable ſatisfaction, that can be made to the Divine Juſtice.

Now this method, as it is proper for all Chriſtians, ſo it ſeems moſt neceſſary for all ſuch as have an ill Habit or Cuſtom, of falling into any ſort of Sin; for if they in earneſt deſire to maſter this ill Cuſtom, they can have no more effectual means, than to add to their good Purpoſes and Endeavours certain Penalties to be undergone, for every time they fall into the Crime they deſign to amend. And therefore, if for every Offence were appointed a quarter of an hours reading a good Book, or Praying, or giving ſome Alms, or ſome Self Denyal, which every one may find proper in their own Circumſtances, it might be hoped, this might by degrees awaken their Care, make them more watchful over their Words and Actions, and reſtrain them at length from offending.

ing. For, since Almighty God often makes use of this way, and by his Secret Judgments awaken Sinners, and frights them from their evil, it cannot be amiss for Penitents to follow the same method, and hope for some good effect of these their Endeavours. At least, this their Diligence will give assurance to their Ghostly Father, that however they may not be yet throughly reclaimed, yet that they truly desire it; whilst thus punishing Sin in themselves, they professedly declare War against it, and cannot seem unworthy of Absolution. And who can doubt but they, who strive thus to be good, though they may for a time find it difficult to master their perverse Inclinations, will at length be favour'd with Succours from above, and by the help of Divine Grace, be Proof against all the assaults of the Enemy, and be much securer for the Pains it has cost them to come to that state.

Thus have I in short laid down the principal Duties of those who desire to come truly prepar'd to the Sacrament of Penance; and I hope as many as make use of these Directions, will find the Benefit of it in the full remission of all their Sins.

A Method of Examination of Conſcience, for ſuch as Confeſs often, according to the three-fold Duty we owe, 1. To God. 2. To our Neighbour. 3. To our ſelves.

I. *In relation to God.*

1. HAve you, through your own fault omitted your Morning or Evening Prayers, or neglected to make your daily Examination of Conſcience? Have you pray'd negligently, and with wilful Diſtractions?

2. Have you well ſpent your Time, eſpecially on Sundays and Holidays, not in lazy lying a Bed, or any ſort of idle Entertainments, but in Reading, Praying, or other pious Exerciſes; and taken care, that thoſe under your charge have done the like, and not wanted any Inſtructions neceſſary for their Condition, nor Time for Prayer, or to prepare for the Sacraments?

3. Have you ſpoke reverently of God and all holy things? Have you not taken his Name in vain, nor told Untruths?

4. Have

4. Have you omitted your Duty for Humane Reſpects, Intereſt, Complyance, &c.

5. Have you been zealous for God's Honour, for Juſtice, Virtue, and Truth, and reprov'd ſuch as do otherwiſe?

6. Have you reſign'd your Will to God in Troubles, Neceſſities, Sickneſs, &c.

7. Have you faithfully reſiſted all thoughts of Infidelity, Diſtruſt, &c.

II. *In relation to your Neighbour.*

1. Have you diſobey'd your Superiors, murmur'd againſt their Commands, or ſpoke contemptibly of them?

2. Have you been troubled, peeviſh and impatient when told of your Faults, and corrected by them? Or have you ſcorn'd, their good Advice, and cenſur'd their Proceedings?

3. Have you offended any by injurious or threatning Words?

4. Or leſſen'd their Reputation by any ſort of Detraction; and whether in any matter of concern?

5. Or ſpread any Reports, whether true or falſe, that expoſe your Neighbour to contempt, or make him undervalu'd?

6. Have

6. Have you, by carrying Stories backward and forward, caus'd Diſcord and Miſunderſtanding betwixt Neighbours?

7. Have you been froward or peeviſh towards any, in Carriage, Speech, or Converſation?

8. Or taken pleaſure to anger and mortifie them, and provoke them to ſwear, curſe, or any ways offend God?

9. Have you ſcorn'd or reproach'd them for their corporal or ſpiritual Imperfections?

10. Have you been exceſſive in reprehending others nnder your Care; or have you been wanting in giving Juſt Reproof?

11. Have you had Charity to bear with their Overſights and Imperfections, and given them good Counſel?

12. Have you been ſollicitous for all under your Charge, and duly provided both for Soul and Body?

III. *In relation to your ſelf.*

1. Have you been over-eager in following your own Will, in defending your own Opinion in things indifferent, dangerous or ſcandalous?

2. Have you taken pleaſure in hearing your ſelf prais'd, or given way to thoughts of Vanity?

3. Have

3. Have you indulg'd your ſelf in o-vermuch Eaſe, or any ways yielded to Senſuality?

4. Has your Converſation been edifying and moderate? or have you been froward, proud, or troubleſome to others?

5. Have you ſpent over-much time in Play, uſeleſs Employments, and thereby omitted, or put off your Devotions to unſeaſonable times?

If ſuch as confeſs often, fall into any of the more grievous Sins, not here mention'd, their own Memory will eaſily ſuggeſt them, ſince 'tis impoſſible for a Soul that is tender, to forget any ſuch Mortal Offence, which muſt of neceſſity afflict her, and be as a weight upon her. And therefore it may not be neceſſary for them to turn over longer Tables of Sins, which are chiefly intended for general Confeſſions.

An Examination upon the Ten Commandments, proper for a General Confeſſion.

COMMANDMENT. I.

The firſt Commandment is broken, Firſt, by Sins againſt Faith: As,

1. TO be ignorant of the principal Myſteries of Chriſtianity; of the Creed, Commandments of God, and the Church, or Sacraments.

2. Wilfully to doubt, or obſtinately to err in any Point of Faith.

3. To have delay'd in embracing the true Faith, for humane Reſpects, Intereſt, Fear, &c.

4. To favour Hereticks, or Wicked men, in ſupporting and approving what they do.

5. To read their Books either with Pleaſure or Danger.

6. With Curioſity to examine Divine Myſteries and Secrets of Providence by pure humane Reaſon.

7. To contemn or deride holy things.

8. To

8. To abuſe the Words of holy Scripture, by applying them to wicked or prophane Senſes, making them ſerve for Jeſts, or other ill uſes.

9. To deſire to know things to come, which belongs to God only, or things paſt or preſent, which are hid from [illegible] and for this end to employ unlaw[illegible] Means, as *Magicians*, *Fortune-tellers*, or other ſuperſtitious Inventions.

10. To give credit to Dreams, make ſuperſtitious Obſervations; to employ Prayers or ſacred Names to ill uſes; to uſe Charms, *&c.*

Secondly by Sins againſt Hope.

1. By diſtruſting in the Mercies of God, and deſparing of Pardon.

2. By preſuming on God's Goodneſs without any concern of amendment.

3. By deferring ones Converſion or Repentance till the end of Life.

4. By expoſing ones ſelf to any Danger of offending God, either by Company, Reading, or other ways, which is called tempting God.

5. By expoſing ones ſelf without neceſſity to ſome corporal Danger, as of Sickneſs, Wounds, or Death.

6. by

6. By neglecting the Remedies God has appointed in these Dangers, as of Physick for the Body, Prayer and Sacraments for the Soul.

Thirdly, By Sins against Charity; as

1. By not loving God above all things, but rather chusing wilfully to offend him, then suffer some loss as to Honour, Riches, *&c.*

2. By preferring the Love of Men before the Love of GOD; as to offend GOD for fear of displeasing Men, or of being jeer'd or slighted.

3. By omitting a Duty for shame, or other Temporal Respect.

4. By thinking seldom of God; by being asham'd to speak of him, by not harkning to his Inspirations, forgetting his Benefits, neglecting to give him Thanks.

Fourthly, By Sins against the Vertue Of Religion; As,

1. By not adoring or praying to Him, or doing it very seldom.

2. By praying without attention, and by wilful distractions.

3. By

3. By being wanting in our respect to God in time of Prayer; by talking in holy places, and being there without due Modesty and Gravity, either in Looks, Words, or Actions.

Fiftly, By Sins against the Care we are bound to have of our own Salvation: As

1. By the love of Idleness, in chusing rather to do nothing than be employ'd in any commendable Exercise; which is a Sin carries a Train of many others after it.

2. By being sollicitous in temporal Concerns, and neglecting the means of Salvation.

3. By deferring amendment of Life, or immediately desisting after having begun it.

4. By neglecting the means of Salvation; as the Sacraments, Prayer, good Works, or performing them without Devotion.

The Second Commandment is broken,

1. By the ill Custom of taking God's Name in vain.

2. By swearing what one knows or doubts to be false.

3. By

3. By ſwearing what is unjuſt, or prejudicial to others.

4. By ſwearing without neceſſity, tho' the thing be true and juſt.

5. By Blaſpheming.

6. By curſing ones ſelf, or others, or taking pleaſure in hearing others ſwear or curſe, or provoking them to't.

7. By not reprehending them when we may and ought.

8. By making a Vow to do what is impoſſible to fulfill, or to do what is evil and diſpleaſing to God, or of doing what one never intends to do.

2. By breaking lawful Vows, or deferring to fulfill them without juſt cauſe.

The Third Commandment is broken,

1. By doing ſervile Works on the Sunday, or cauſing others to do the like without a conſiderable neceſſity.

2. By employing conſiderable part of Holidays, in temporal Affairs, as Merchants, Advocates, Sollicitors.

3. By omitting to hear Maſs, or not hearing it with attention and reverence.

4. By prophaning Sunday and Holidays, ſpending them in Idleneſs, Gaming, Dances, Feaſting and other Recreations.

5. By

5. By not ſanctifying a conſiderable part of theſe days in Reading, Praying, and not taking care that thoſe under your charge do the like.

The Fourth Commandment is broken.

I. By Children not giving due reſpect to their Parents; or by deſpiſing them, either in their Heart or Actions.

2. By not loving them, but wiſhing their Death, or other Misfortune, and forſaking them in their Neceſſities.

3. By not obeying them, or not doing it readily; or by obeying them in things unlawful.

4. By ſlighting their Reprehenſions, and reſiſting their Corrections.

5. By putting them into Paſſion, and not taking care to pacifie them.

6. By not executing their Laſt Will and Teſtament, or delaying to do't.

II. By Servants: 1. In diſobeying their Maſters.

2. By failing in their Truſt or Diligence that is required at their hands.

3. By neglecting the reaſonable and juſt Intereſt of their Maſter.

4. By letting their Maſter ſuffer in any kind, through their Sloth, Neglect *&c.*

5. By

5. By obeying them in things unlawful, as Lying, Swearing, Stealing, &c.

III. By Parents not performing their Duty to their Children: 1. In not loving them, and ſupplying them in their corporal Neceſſities.

2. In not being careful of their Salvation.

3. In not correcting them when they ſtand in need; in flattering them in their Paſſions, or indulging them in their evil Inclinations.

4. In being too ſevere to them.

5. In not giving them good Example.

6. In forcing them to the choice of their ſtate of Life.

IV. By Maſters, 1. In not having due care of their Servants, as to their Life and Converſation.

2. In not being watchful over them, to reprehend their Faults, make them ſay their prayers, go to Maſs on Sundays and Holidays, frequent the Sacraments.

3. In commanding them to do ſome Evil.

4. In treating them too rudely and injuriouſly,

5. In not duly paying their Wages.

The fifth Commandment is broken.

1. By Anger, Quarrelling, Threatning, y injurious or reproachful Words or A-tions againſt any Neighbour.

2. By Revenge, or deliberate Thoug r Deſires of Revenge.

3. By Provoking, Striking, Challeng-g, Wounding, or being the cauſe of an-ther's Death.

4. By keeping Ill-will, bearing Ma-ce, refuſing to Salute, or ſpeak to any Neighbour out of Hatred or Averſion, or efuſing to be reconcil'd.

The Sixth Commandment is broken,

I. By the *Hearing*. 1. In willingly ng ear to immodeſt Words, Diſcour ngs. 2. By taking pleaſure there By not hindering or diſcouraging em, when he may. 4. By not avoid-g the Company of thoſe that ſpeak em.

II. By the *Sight*. 1. In looking on im-odeſt Objects, as on Nakedneſs and diſ-neſt Pictures, Figures &c. 2. In read-g diſhoneſt Books, in keeping them, nding them to others, or neglecting to ppreſs them when he may.

III. By the *Tongue*. 1. In ſpeaking Immodeſt Words, or ſuch as bearing a double ſenſe, are apt to create impure Thoughts in others. 2. By relating wanton Stories, or wicked Actions of himſelf others. 3. By ſinging unchaſt Songs reciting immodeſt Verſes. 4. By ſolliciting others to any ſort of Impurity.

IV. By the *Touch*, in uſing indecent Actions, or touching himſelf or others immodeſtly.

V. By *Thoughts*. 1. By willingly, and with delight, entertaining impure Thoughts. 2. Deſiring to commit the Sin thought on. 3. in reſolving to commit them.

VI. By *Immodeſt Actions*. 1. in occaſioning Pollution in himſelf or others. 2. committing the Sin of Diſhoneſty, and whether effected by ſolliciting, ſeducing with Promiſes or Forcing: And whether it be Fornication, Adultery or Inceſt. In Sins againſt Nature.

The Seventh Commandment is broken.

1. By taking anothers Goods, and what value. 2. By retaining what he knows belongs to another. 3. By denying Debts, or wilfully delaying the Payment to the prejudice of his Neighbour. 4. mak

making unjuſt Bargains or Contracts; and in this every Trade and Profeſſion ought to make a ſtrict Enquiry. 5. By cauſing any Damage to his Neighbour. 6. By putting off falſe and not current Money. 7. By deſiring another's Goods. 8. Not giving Alms when neceſſity requires. 9. Not Praying Tythes. 10. By Simony.

The Eighth Commandment is broken,

1. By witneſſing what is falſe, or defending a falſe Accuſation, as in Lawyers and Sollicitors; or condemning the Innocent; or diſcharging the Guilty, as Judges, Arbitrators. 2. By Detraction, either in laying ſomething falſe to anothers charge, or reporting for truth what is only doubtful; or revealing ſomething yet ſecret and unknown, though true, in prejudice of ſome third Perſon, with a Declaration, whether it was done out of lightneſs and Indiſcretion, or out of ill-will; and whether in preſence of many Perſons, and whether in a matter of great concern. 3. By Lying, which is ſpeaking a thing which we judge to be otherwiſe than we ſay: Whether one has a Cuſtom of it, or does it to the conſiderable prejudice of others. 4. By Hypocriſy, which is a Lye in Action.

The Ninth and Tenth Commandments are broken,

By all unlawful and wilful Desires, in regard of Impurity and Theft, which are already set down in the Sixth and Seventh Commandments.

The Precepts of the Church.

I. TO keep certain appointed Days holy, with the Obligation of hearing Mass, and resting from servile Works.

II. To observe the commanded Days of Fast and Abstinence.

III. To confess to your Pastor at least once a Year.

IV. To receive the B. Sacrament at *Easter*, or there about.

V. To pay Tithes to your Pastor.

The Examination, in regard of these Precepts, is very easie, and therefore we proceed.

Of

Of the Seven Deadly Sins.

The Sins of Pride *are,*

1 IN taking pleaſure in thinking too well of ones ſelf, and valuing himſelf above deſert.

2. In publiſhing what he eſteems good in himſelf, that he may be eſteem'd.

3. In Arrogance, by attributing to himſelf the Goods he has not.

4. In Preſumption and Ambition, by confiding too much in his own Strength, conceiting himſelf capable of things above him, and raſhly ſeeking them.

5. In Contempt of others, by reaſon of the good Opinion one has of himſelf; and when one ſhews this Contempt by Words or Actions, and by being ſevere, and exacting on Inferiours.

6. In want of ſubmiſſion to Superiours, by diſobeying them, blaming their Conduct, or murmuring againſt them.

7. In not acknowledging his Faults; or when confeſſing the Fact, one maintains he has done well, or at leaſt alledges falſe Excuſes, and unjuſt Reaſons.

8. In contempt of Admonitions and Corrections.

9. In obſtinacy in ones own Opinion.

10. In Diſcord.

11. In Hypocriſie.

12. In Curioſity, which inclines us to know things prejudicial to our Salvation.

13. In Ingratitude.

The Sins of *Covetouſneſs*, *Luxury*, and *Sloth*, have been examin'd above in the Firſt, Sixth, and Seventh Commandments.

The Sins of Gluttony *are*

In Eating or Drinking to Exceſs, as far as they are prejudicial either, to our Health or our Reaſon, or any way ſcandalous, or of ill Example.

The Sins of Envy are.

1. Trouble at the good Succeſs of ones Neighbour; or when on endeavours to do him a diskindneſs, or ſpeaks often againſt him, to diminiſh the Eſteem others have of him, or creating in them an ill Opinion of him.

2. When one rejoyces at his Neighbours Harm.

The Sins of Anger *are,*

1. Not to endure any thing contrary to our Inclinations.

2. To ſuffer ones ſelf to be carried away by the motions of Wrath, againſt thoſe that give us any Trouble.

3. To proceed to Quarrels, injurious Language, Oaths, Curſes, Threats; to Revenge, or the deſire and wiſhing for it.

4. Not to pardon Injuries, or be reconcil'd to Enemies, or with ſuch of our Neighbours, with whom on has had ſome Miſunderſtanding or falling out.

The Examination of Sins, which One commits in the Perſon of Another.

1. IN doing an Evil Action, or what is eſteem'd to be ſo, in the preſence of others; and more eſpicially, if it be done with a deſign to ſtir up others to Sin.

2. By compelling them to Evil, by ſome force.

3. In giving Aid or Assistance towards a wicked Action, by Money or otherwise.

4. In harbouring or concealing bad people, that they be not discover'd or punish'd.

5. In sharing in any Evil whether in the Action or profit arising.

6. In not hindering Evil, when one may.

7. By teaching one Evil, which he knew not before.

8. By commanding, counselling, soliciting, threatning, or other ways provoking another to ill.

9. By approving evil Actions, and praising them who do them.

10. By bragging of Sins he has committed, or of such as he never did.

11. By slighting the good deeds of others or any ways exposing them to Scoffing or Scorn.

12. By sowing Discord amongst others, either by false or true Reports, and by indeavouring to keep up a Misunderstanding amongst them.

13. By not instructing those under ones Care; not reprehending or chastizing them when necessity requires, but permitting them to live as they please.

14. By not giving fraternal Correction, and charitable Admonitions for the preventing of Evil.

There

There are, beſides theſe, particular Sins belonging to every State, Trade, Profeſſion, Calling, upon which every one ought to call himſelf to an account, and ſee how far he has been wanting in any part of his Duty.

This Examination of Conſcience may be very proper for thoſe pious Chriſtians, who, following the Advice of S. Francis Sales, *once every Year take a general Review of the Eſtate of their Souls, of their Paſſions, Affections, Inclinations, Habits, ſo to ſee, whether they advance or go back in the Way of Virtue; and after having repair'd all the Defects of the Year paſt, by a general Repentance and Confeſſion, enter upon their Duty again with new Vigor and Spirit, which is a very commendable Practiſe.*

INSTRUCTIONS FOR COMMUNION

CHAP. I.

Of some General Preparations before Receiving.

Q. WHEN a Person has by a good Confession obtained Pardon of his Sins, is he upon this, duly prepar'd to go forthwith to the Holy Communion?

A. There may be Circumstances, in which this may be allow'd; but it ought not to be done by those who have opportunity and liberty of doing otherwise. And therefore I must needs say, I cannot but greatly disapprove of those, who make

make it their general practice of running from the Confeſſion Seat to the Communion-Table, without taking time to make any particular preparation for this latter and greater Duty.

Q. What may be your reaſon for diſallowing this Practice;

A. I have hinted it to you already; and 'tis, becauſe though Confeſſion be a Preparation for receiving the Sacrament, yet their is ſtill another Preparation neceſſary for thoſe, who deſire to partake of all the Fruits, that may be gathered from this Tree of Life; and ſuch as neglect to add this Preparation to the former, I cannot but fear, are depriv'd of the better part of this Fruit. What this Preparation is, I'll ſet down in the next Chapter.

Q. How long time then do you require betwixt Confeſſion and Communion?

A. There are ſome, as *Granada*, &c. who think it proper for a Penitent to go to Confeſſion three days before he intends to receive. And this may be very convenient for ſuch as are ſubject to any *Habitual Sin*, that ſo, in that time, they may make ſome trial of themſelves, and of their good purpoſes, which they make of amendment: And, believe me, thoſe who

who dare not truſt themſelves and their good Endeavours, under the Aſſiſtance of the Divine Grace, ſo long, I fear will prove no extraordinary Communicants by going ſooner, and ſeem to think not of taking much Pains in order to amend.

Q. But for others, who are ſubject only to ordinary Failings, what do you adviſe?

A. 'Tis a very good practiſe, to go to Confeſſion the Evening before, and Receive next day. The *Vigils* and *Eves* of Feſtivals are Penitential days, and ſeem intended by the Church, as for Faſting, Humiliation and Prayer, ſo likewiſe for Repentance and Confeſſion too; and I could wiſh all thoſe, who have convenience of doing it, would not fail of complying with this Intention of the Church, inſtead of putting off their Confeſſion till the next day of the Feſtival, by which they ſhorten their time of preparing for Communion, and are on Great Solemnities doing Works of Penance, which are deſign'd for Joy, Praiſe, and Thankſgiving; and this is moſt certainly a perverting the Order of things, and nothing leſs than a Soleciſm in Devotion.

Q. But what muſt they do, who have not this opportunity?

A. I could be well ſatisfied if all would do it, who have the opportunity:

But

But the Misery is, these days of Preparation as *Vigils* and *Eves*, are too generally abus'd, and the Spirit of the Church, is in this point almost forgot: For, tho' they are observ'd with *Fasting*, yet this is done with so much Liberty, Variety and Ease, that it has now more of a Formality in it than of a Penitential Work. But, as for any thing else, who can see any distinction betwixt these and any other days of the week? Those who have *leisure* are seen at *Plays*, at the *Park* and their *Games*; and 'tis well, if some-times they carry not on their Diversions so long, till the Holiday breaks in upon them. And for such, whose Business it is to *Work*, *Labour*, *Serve*, or *Wait* on others, they are so much taken up on these days, above any others, that they are generally than in a hurry; Preparing indeed, but 'tis, that either the House or those that command it, may appear in their *Holyday Vanity*. So that whil'st the Church piously designs these days for Christians to prepare their Souls for the worthy celebrating the ensuing Solemnities, her Intentions are wholly perverted. There's a *clean House*, forsooth, *vain Dresses*, and *variety of Dishes* to-

to be had on *Holydays*, and 'tis in preparing for these the *Eves* are taken up: Nay, toyling till midnight often will not do, but they must borrow a piece of the Holiday too.

Q. And is not this the Reason why so many Servants are so ignorant, and defective in their Christian Duties, in going to the Sacraments in due time and manner as they ought.

A. This is something from our purpose at present; but however, in a word, I think it is: And it were to be wish't, that Masters and Mistresses of all Families would duly consider it, and not let their *unnecessary Affairs*, however, colour'd with the fair Pretexts of *Decency* and *Order*, take place of *greater Duties*, and on days appointed for this end, rather see, that their Servants take some care for their Souls, than be wholly employ'd in preparing Houses, Dishes, and Dresses. But let them look to this, as they are to answer it at the last day; for, I cannot but think it will be severely charg'd upon them, if they don't allow their Servants convenient time for well-preparing for the Sacraments, and likewise see them

do it, But I return to your former Queſtion, and my Advice is,

That ſuch as cannot poſſibly go over-night to Confeſſion, ſhould go as early as they can next morning, that ſo they may have ſome conſiderable time wherein they may wholly employ their Thoughts in preparing for Communion, and uot make one Work of both.

Q. What think you of thoſe, who having but little leiſure, are altogether taken up in the time betwixt Confeſſion and Communion, in ſaying their *Penance*.

A. For ſuch as go over night to Confeſſion, they do well to perform their Penance that Evening. But for thoſe who are ſtraighten'd in time, I think, after Confeſſion, they ſhould wholy turn their Thoughts in diſpoſing their Soul for Receiving, and let their Penance ſtay till afterwards, though not to put it off long or neglect it: For it ſeems very improper to go ſaying the *Penitential Pſalms, &c.* to the Communion-Table, which requires a more peculiar ſort of Devotion to prepare for that Divine Banquet.

Q. What is your Opinion of thoſe who, for the moſt part of the time betwixt Confeſſion and Receiving, are with great

great Fears and Sollicitudes, considering whether they have not omitted some-thing in Confession, and are disturb'd with Difficulties and Scruples about this point: so that tho' they regularly apply themselves to prepare for Communion, yet this ever runs in there Mind, and in this kind of disquiet go to receive?

A. They stand in need of a discreet Director, to deliver them from this mischievous Indiscretion: For though the Care and Concern for making an entire Confession be a great Duty, when one is preparing for the Sacrament of Penance, yet when he is come from Confession, and is now preparing for the Communion, then that same *Care* and *Concern* is generally nothing better than a *Temptation*, and the voluntary admitting such sollicitous Thoughts, under the colour of *Fearing to go unprepar'd*, is a Deceit of the Enemy, and the most certain way of doing what he pretends to fear; that is, under the notion of Preparing, to go most certainly, in some manner, *Unprepar'd*.

Q. But if after he has done his Confession there comes into his Mind any Mortal Sin, which till then he had forgot, ought not he to return to his Director

rector, and confeſs it, before he receives?

A. In this caſe indeed he is bound to do ſo, But there's a difference between one, to whom this happens by accident, and the other you ſpoke of before, who is of that anxious Temper, that he has never done confeſſing, who is afraid of every Phancy, and is in that diſturbance, that he can't tell but every flying Thought is a mortal Sin. Such an one as this ought to be reſtrained from going again to Confeſſion upon every fright, and is to be encourag'd to reſt ſatisfied in doing according to the Direction of his Ghoſtly Father; for this is certainly the beſt Rule he can follow; for whilſt he ſees himſelf ſubject to frequent and unreaſonable Frights, he has reaſon to ſuſpect his own Judgment: And in whom ought he then to depend, but on his Ghoſtly Father, whoſe office it is to direct thoſe under his Care? And therefore, if he orders him to have little Regard to all ſuch diſquieting Thoughts, and bend all his Endeavours to go on with the Work he is about, rather than be thus ever looking back, he ought to have a Confidence, that his only way of doing right, is to do according

ing

ing to Direction. And if he cannot acquieſce in this, but is ſtill perplex'd with Fears, and ever running to his Confeſſor; 'tis an evident ſign, that 'tis not Scruples he is ſick, of but Pride, Self-Love, Obſtinacy, and Self Conceit, who in a caſe wherein he evidently ſtands in need of Direction, cannot yet ſubmit to be directed, but is more ready to hearken to his own *Fears*, than the Judgment of his Paſtor: And ſo goes ever to the Sacrament with a certain Diſquiet of Mind, which requires the greateſt Serenity and Peace.

Q. I underſtand you very well; and it ſeems but very reaſonable, when on is going about ſo great a Work, as is the receiving the B. Sacrament he ſhould not then be ſaying his Penance or diſturbing himſelf unreaſonably about Confeſſion, but turn all his Thoughts and endeavours to prepare his Soul, and fit it for the worthy receiving ſo Divine a Gueſt. But now tell me what that Preparation is, and what is the Devotion proper for that time.

CHAP.

CHAP. II.

Of the Devotion proper before Receiving the Holy Communion.

A. WHen a Perſon, by a good Confeſſion has cleans'd his Soul from Sin, and effectually taken care, that there be now no danger of bringing the Author of life into a place of Darkneſs; and having farther endeavour'd by Prayer, Meditation, and other holy Exerciſes, to free himſelf from all affection to Venial Sin; and that his Heart be not moved with any ſort of Paſſions or Affections, which may hinder him in his Application to Jeſus Chriſt; becauſe though theſe Defects render him not altogether unworthy, yet they conſiderably diminiſh the Fruits of the Holy Communion, and cauſe many ill Effects and Indiſpoſitions very prejudicial to the Soul; when a Perſon, I ſay, has us'd his beſt Endeavours to go thus far, he ought then to apply himſelf to ſuch Devoti-

ons

ons, as seem more nearly to dispose th
Soul for the Holy Communion.

First, he is to propose to himself the righ
end, for which he is to Communicate
and this ought to be the same for whic
Christ instituted the Communion, *vi*
That Christ may abide in us, and we in him
that so, by receiving the Blessed Sacra
ment, he may receive the Spirit of Chri
and be transform'd into him, that is, liv
as he lived, with the same Charity, Hu
mility, Patience, Obedience, Poverty o
Spirit, *&c.* that being thus dead to Sin
the Life of Christ may be truly manifes
in him.

To this General Intention he may add
some particular end, as to obtain Grace
for the mastering such a Failing, re
sisting such Temptations, advancing in
such a Vertue, in Thanksgiving for such
Blessings, *&c.* and never omitting, as
often as he approaches to this Holy Sa
crament, to renew the Memory of Christ's
Passion, and give him Thanks for the ine
stimable Benefit of our Redemption.

Q. When he has thus propos'd to himself
the End for which he is to Communicate,
what is he to do next?

A. He ought then to think of putting
his Soul into such a state as may render it

becoming and moſt acceptable Habi-
tion to his Redeemer, whom he intends
receive: For tho' his Soul be ſo far
epar'd by Confeſſion, as to be purify'd
om the filth of Sin, yet it ought ſtill
be *adorn'd* and *ſet forth*, to make this
reparation compleat: As when a Pa-
ce is making ready for a Prince, 'tis
ot ſufficient to cleanſe it from all that
foul and unbecoming, but there is ſtill,
eſides this, a neceſſity of Royal Furni-
re, and ſuch Ornaments, as are ſuita-
e to the Perſonage, that is to be receiv'd
it. Thus when a Soul is preparing to
ecome a Palace for the King of Heaven,
has all its filth indeed caſt out by Con-
rition and a good Confeſſion; but where
ſtill the Royal Furniture, the Ornaments
hat become this Abode of the Divine
Majeſty?

Q. 'Tis true, this is very neceſſary; but
what are theſe Ornaments?

A. You may be ſure they muſt be ſpi-
itual ones, and ſuch as are moſt accep-
able to God; and ſince he has above all
hings recommended to us, That we *Be-
ieve in him*, that we *put our Truſt in him*,
nd *Love him above all things*; it ſeems ve-
y neceſſary, that before a Perſon goes
o the Communion, he ſhould, for ſome

time,

time, exercise himself in these Vertue
that so, when our Lord comes into h
Soul, he may find it quickn'd by *Fait*
rais'd up by *Hope*, and enflam'd wi
Charity; for these certainly are the O
naments, this the Furniture most prop
for a Soul, that desires for to give
grateful Entertainment to her Lor
To these may be added Acts of othe
Vertues, as of *Humility*, *Fear*, *Thank*
giving, *&c.* which will likewise help
adorn, and be as Incense to perfume th
House, wherein this Heavenly Gueſt
to be lodg'd. I'll here set you down
Form, according to the most appro
ved Authors, in which these Virtues ma
be practis'd, to help you in order to pre
pare your Soul for the Communion
which you may use according to you
Devotion and Leisure, not runnin
them over in haste, or as saying
Task, but with all the attention and re
collection of your Soul, desiring yo
ever to remember, that the Sacrament
work their Effects, according to the di
position and preparation of the Rece
ver: So that it is here, as with thos
who go to the Sea, to fetch Water, ever
one brings according to the measure
the Vessel they carry with them. If yo
desire then Plenty of Grace, see you ca

your Heart well prepared, ſo large not to be ſatisfied or filled with any thing but God himſelf.

An Act of FAITH.

MY Saviour Jeſus Chriſt, I firmly believe Thou art really preſent in the B. Sacrament; I believe that it contains thy Body and Blood, accompanied with thy Soul and Divinity; I acknowledge theſe Truths; I believe theſe Wonders, I adore thy Power, which has wrought them; I praiſe thy Infinite Goodneſs, that has prepared them for me; and with *David*, I ſay from the bottom of my Heart, *I will praiſe thee, my God, with my whole Heart, and I will recount all thy admirable Works, I will rejoyce in thee, and bleſs thy Holy Name.* In this Faith, and with this Acknowledgment, I make bold to approach at preſent to this adorable Banquet where, thou beſtoweſt on me this Divine Food of thy Body and Blood, that thou may'ſt fill me with thy Self and thy Holy Spirit. O Jeſus, grant that I may approach to thee,

thee, with that true ſenſe of Reverence and Humility, as is due to thy Infinite Majeſty. Who am I, my God, that thou ſhould'ſt work ſuch great Wonders for my ſake? Vouchſafe, at leaſt, that I be not altogether unworthy of them, and that at preſent I may receive thee with a pure Heart, with a clear Conſcience, and with a Sincere and True Faith. Pardon me my Sins, which have render'd me moſt unworthy to approach to thee. I deteſt them from the bottom of my Heart, becauſe they are diſpleaſing to thee my God; I here renounce them for the future, and I promiſe to be faithful to Thee. Go on then, my Soul, raiſe thy ſelf up to go and receive thy God, and with him to receive all the Favours he has prepar'd for thee in this Divine Sacrament.

Of HOPE.

N thee, ſweet Jeſus, I place all my Hope, becauſe Thou alone art my lvation, my Strength, my Refuge, d the Fountain of all my Good: And ere it not for this Confidence I have thy Merits, and in thy precious ood, with which thou redeemedſt me, w could I preſume to partake of this nquet! Encourag'd therefore by thy odneſs, behold I come to Thee, as a or and infirm Sheep to its Paſtor, as e Sick to his Phyſician, as a con-mn'd Criminal to his powerful Inter-for; that as the true Shepherd of y Soul, thou may'ſt ſtrengthen me, heal as my Phyſician, and as my merciful lvocate, deliver me from the Sentence Sin and Death, This Abyſs of nothing, ich I am, calls upon the Abyſs of Good-ſs, which thou art: For, though my s are many, and very grievous, yet all ſe are but light, and as nothing, if com-red to thy Mercy, and the infinite ran-n of thy Blood. 'Tis in this then, Lord, t all my truſt, and I am pleaſed, that in there is nothing wherein I can e, that ſo I may put my whole truſt

in thee. Have pity therefore on me my Jesus, and save me, for thou forsa keſt none that hope in Thee,

Of CHARITY.

HOW great was the force of th Love, my dear Redeemer, whe being to go out of this World to thy eternal F[illegible], thou providedſt for u this Ba[illegible], enrich'd with the Swee neſs of Heaven and Delight of Angel 'Twas a wonderful effect of thy Goo neſs, ſo to humble thy ſelf for our R demption, as to take upon thee the I firmity of our Nature. And is not th too an infinite Exceſs of thy Love, leave us thy Body and Blood for t Food and Nouriſhment of our Sou that ſo, as thou didſt unite to thy S our Hnmanity, we might be here Pa takers of thy Divinity! For this t Infinite Love to us, I deſire to lo thee, my Jeſus, who art my only Com in this place of Baniſhment, the only H of my infirm Soul, and above all the H pineſs I can enjoy in this Life. I love t with all my Heart, with all my Soul, a with all my Strength; and I wiſh, t as every moment is an encreaſe of

fe, ſo it may be of the Love I have for ee: This it is I deſire with all the Af- tions and Powers of my Soul, that as is due, ſo all may be return'd to thee, this *Divine Food*, which is our Re- ſhment, Support and Strength, our rmour and Defence in all our Miſeries. nd that this my Love may never ceaſe, flame my Heart with the Fire of Hea- n, and there may it ever burn, till Na- re and Corruption being weakned and nſumed, I may be at length trans- rmed into thee. Come my Lord, make aſte, releaſe me once more from the onds of Sin, and prepare me for the eſſing thou art now beſtowing on me.

Of DESIRE.

AS the tired Heart pants after the Fountains of Water, ſo does my oul after thee my Saviour, my Lord, nd my Jeſus; it longs to come and drink f thoſe Fountains which thy Love has o- ened for my Comfort and Relief. Tired herefore with my own Evil ways, I now eturn hungry and thirſty; I cry aloud fter thee: Have mercy on me, O Son of God, and give me to taſte of thy Ban-

quet, that my Soul may be refresh'd. O that I had the Affections of the Blesse Spirits above, that my Soul might trul thirst after Thee the Fountain of Lif Fountain of Wisdom, Fountain of Ete nal Light, the impetuous Torrent o Cœlestial Happiness. O that my Sou did truly hunger after thee, the Bread o Angels, the Food of Blessed Souls, tha all that is within me might be delighte with the taste of thy Sweetness. I here despise all humane Comforts, that I ma receive thee my only Good, my God an my Saviour, whom I love above al things, whom I desire to entertain with in my Breast, with the Devotion and Af fection of those thy chosen Servants, who sit at thy Table of Bliss. And however I have been wanting hitherto in my Du ty, and been unjust to thee, in misplacing my Affections, I now here put a stop to this my Folly and Weakness; and 'tis my hearty Request, that for the future my Joy, my Relief, my Treasure, my Rest, may be intirely in thee. May I never desire any thing out of thee; may all other things seem contemptible and nothing, without Thee, my GOD, my Delight, and the only Centre of my Heart,

of

Of THANKSGIVING.

WHO am I, my God of Infinite Goodneſs, that thou ſhould'ſt admit me to partake of this Bread of Angels? Whence is it that I have found ſuch Favour in thy ſight, as to be the ſubject of this thy unſpeakable Mercy? Come all you Angels and Saints of God, and I will tell you, how great things our Lord has done for my Soul: He has raiſed me out of the Duſt, and delivered me from the Bonds of Sin; he has bid me be full of Comfort, and not to fear, for that he will be my Support and my Strength. And though I have moſt unworthily forſaken him by my repeated Follies, he calls me yet again, and now, behold, invites me to eat of the Bread of Life, that as he has made me, ſo I may ever live by him. What thanks ſhall I give Thee, O merciful Jeſu, Saviour of the World? What ſhall I return Thee for all thou haſt done for my Soul; If a Man give all he has in acknowledgment of thy Love, 'tis all as nothing, for thou Lord, haſt plentifully pour'd thy ſelf forth upon me, and given me even all

that thou art, thy Body, thy Blood, t
Soul, thy Divinity: And if in Than
giving for this Mercy I should lay befo
thee my Bo[illegible]d Soul, my Life, Lib
ty, and all I possess, what is this in
gard of the Blessing thou here bestow
on me? What is this to the Debt I ow
which is in some kind equal to what
receive, that is, Infinite as thy self?
God, how far is this above my Stock
However, I have one Request to mak
thee, for Thou art good and merciful
and know'st my Poverty; That tho
wouldst vouchsafe to accept the litt
Offering I bring thee in all the sincerit
of my Heart, saying with the Hol
Spouse, *My Beloved to me, and I to m
Beloved.* Thou hast mercifully give
thy self to me, for the Food of my Soul
and now behold, I offer to Thee all tha
I have, all that I am, all that I possess; t
thee I make a full Surrender, that being
wholly thine, I may now no longer hav
a part in my self.

Of FEAR.

BEing now invited by Thee, my dear Jesus, and my chiefeſt Good, to come and partake of thy Banquet, I could willingly obey thy Call, and receive thee with all the Love and Affection of my Soul; but behold the more I think of this Happineſs, the more I tremble at the ſight of my Wickedneſs; my Sins are always before me; and when the Voice of S. *Paul* ſtrikes my Ears, *He that eats and drinks unworthily, eats and drinks his own Damnation*; How can I chuſe but tremble, and be wholly ſeiz'd with Dread, when I think of approaching to thy Table? Alas! If I give my ſelf but the liberty to think, I am wholly loſt within my own Thoughts, and confounded, to conſider, that having ſo often received this Divine Food, I am yet ſo frail and miſerable, I have yet a Heart ſo little fixed on Thee, that 'tis ever wandring amidſt Vanity and Folly, and ſeems rather fond of the empty ſatisfaction of Creatures than of Thee, my only Happineſs. I have often reſolved to amend, and as often pretended

to make a new Covenant, receiving th
Bleſſed Body as the Pledge of my engage
ment; and yet where am I ſtill, bu
in the midſt of Sin and Vice, with m
Senſes diſorder'd, my Tongue ungovern'
my Affections deprav'd? And, O God
how little care do I take to recover m
ſelf from this Miſery, and retnrn to thee
to whom I have ſo often promis'd to be
faithful! 'Tis the thoughts of this which
ſtraiten me on every ſide, and cauſe an
Anguiſh within my Soul; and 'tis for
this, I fear, Lord, that what thou haſt
mercifully ordain'd for my Salvation, I
ſhould now rcceive to my Judgment and
Condemnation. What then ſhall I do in
theſe Difficulties? Shall I fly from be-
fore thy Face, like deſpairing *Cain?* or
ſhall I hide my ſelf with *Adam*, becauſe,
at the hearing thy Voice, I ſee my ſelf
poor and naked of all that is good? No,
my God, I will rather chuſe to run to
Thee for Succour and Refuge, becauſe I
know thy Mercy exceeds my Miſery, and
thy Goodneſs is above all my Wickedneſs:
If I am defil'd infirm, and naked, thou
can'ſt cleanſe me, cure and cloth me. To
thee therefore I come, my God, with Fear
and Trembling, I take ſhelter under thy
Goodneſs, ſtill hoping, that notwithſtand-
ing

ding all my Wickedneſs, thou wilt pardon all my Iniquities, heal my Infirmities, and cloath me with thy Grace. For this end, O Lord, diſengage at preſent my Heart from all that diſtracts me in my Duty, and divides me from thee; for I own, That in all that tempts me, there's nothing but Vanity and affliction of Spirit. May my Soul now no more reliſh any other Sweetneſs, but of thy Preſence, let the taſte of this be her only delight; may ſhe now admire nothing, but the greatneſs of thy infinite Love, and look for no other Content, but in thee the God of my Heart.

Of HUMILITY.

O Immenſe Powerful, and Incomprehenſible GOD, who am I, that thou ſhouldſt vouchſafe thus to come to me, to be my Food, and take up thy Habitation within my Soul! 'Tis in this I conceive ſomething, how infinite thy Goodneſs and Mercy is, and how great my Miſery and Ingratitude. Thou art King of Kings, and Sovereign Lord over all Powers, at whoſe Preſence the

Earth trembles: Thou art the Fountai of Holineſs, in whoſe ſight the Angel are not pure: Thou art the Sun of Eter nal day, who dwelleſt in Light inacceſſi ble: And I, what am I, but a poo Worm of the Earth, ſubject to many Miſeries, diſtracted with Paſſions, fond of Vanity, defil'd with Sin, encompaſs'd with Darkneſs, buſie about Folly, and careleſs of Eternity? How then ſhall I dare to come to thee, who am thus miſerable and unprepar'd? With what Confidence ſhall I appear before thee, moſt juſt Judge, in whoſe preſence the Pillars of Heaven ſhake? I, who by my Sins have found how to go away from thee, tho' thou art in every place: I, who have polluted my Soul, eſpous'd to thee in Baptiſm, with Filth and Wickedneſs, abandoning thee my Maker and Redeemer, for the love of Vanity and deceitful Delights. Thou indeed haſt raiſed me out of nothing, and by thy Grace plentifully provided me of all means for being eternally happy; and how ill a Return have I made for this Bleſſing, by my own Follies, living in Sin, and not at all ſollicitous to pleaſe thee, but only to ſatisfie my own corrupt Inclinations! Thou haſt prepar'd me a Banquet of Heavenly Sweetneſs, and I have long'd after

after the Fleſh-pots of *Egypt*. And yet ſtill, O my God of infinite Goodneſs behold, I come to ſpeak to thee my Lord, being nothing but Duſt and Aſhes: Receive this thy unworthy Servant, and look on me with the Eyes of Compaſſion and Mercy, ſince with ſo much Love and Solicitude, thou haſt labour'd for my Converſion. Now I am ſenſible, O my God, that without Thee I am nothing, without thee I can do nothing, and if thou help'ſt me not with thy Grace, there is neither Life nor Salvation for me, Caſt therefore all my Sins out of thy Sight, and with the tenderneſs of a loving Father open thy Arms, to receive a Child, tho' unworthy, who comes to return to thee; make me effectually experience the truth of thy Prophets Words, *That a Sacrifice to God is an afflicted Spirit*, and that *Thou wilt not deſpiſe a contrite and humble Heart.*

A PRAYER *before Receiving.*

WITH Fear and Trembling I approach to thy Banquet, O Jesu, having nothing to trust to but thy Goodness and Mercy, being of my self a Sinner, and void of all Vertue; for my Heart and Body are defiled with many Crimes, my Thoughts and Tongue in disorder, and under no Command. Being therefore thus straiten'd, O merciful God, and dreadful Majesty, I come to thee the Fountain of all Goodness, I make haste to thee, that I may be healed, I fly under thy Protection, hoping thou wilt be my Saviour, though I dare not stand before thee as my Judge. To thee I lay open all my Wounds; to thee I discover all my Shame. I confess my Sins are many and great, which makes me fear; but I hope in thy Mercies, which are Infinite. Look therefore on me with the Eyes of Compassion, O Lord Jesus Christ, eternal King, God and Man, who was Crucified for the Sins of Men. Give ear to me, who put all my Trust in thee; Have mercy on me full of

Misery

Misery and Sin, thou Fountain of Goodness, that can never be exhausted. Hail, saving Victim, who for me and all Mankind wast offered on the Cross. Hail generous and precious Blood, flowing from the Wounds of my crucified Lord, and washing away the Sins of the World. Remember thy Creature, O God, whom thou hast redeemed by thy Blood. I am truly sorry for my Offences, and I heartily desire to amend. Take away therefore all my Sins, blot out all my Iniquities, that purified in Soul and Body, I may worthily approach to the Holy of Holies; and grant, that this thy precious Body and Blood, which I now design tho' unworthy to receive, may be the forgiveness of my Sins, a full discharge from the Guilt of all my Crimes, a Victory over all ill Thoughts, the beginning of a new Life, the Seed of good Works, and a sure Protection of Soul and Body againſt all the snares of my Enemies.

Another

Another.

ALmighty and Everlasting God, behold, I come to the Sacrament of thy only Son our Lord Jesus Christ; I come as one sick to the Physician of Life, as one unclean to the Fountain of Mercy, as one blind to the Light of eternal Glory, as one poor and distress'd to the Lord of Heaven and Earth. And I beseech thee, in the excess of thy infinite Bounty, that thou wouldst vouchsafe to heal my Infirmities, wash away all that defiles me, remove all my blindness, relieve my Necessities, and cloth me with thy Grace, that I may receive thee, the Bread of Angels, King of Kings, and Lord of Lords, with such Reverence and Humility, such Contrition and Devotion, such Purity and Faith, as may be for my Souls Salvation. Grant I may receive not only the Sacrament of our Lord's Body, but Christ himself, who is the Power and Virtue of it; and that I may so partake of his body, which he took of the Virgin *Mary*, that I may become a living Member of his Mystical Body. Grant, most loving Father,

Father, that this thy Beloved Son, whom I now desire to receive, under the Veil of Bread, I may one day enjoy in the full possession of his Presence, and behold him Face to Face, who liveth and reigneth with thee in the Unity of the Holy Ghost, World without end. *Amen.*

In time of Communion.

Q. IS there any thing more to be observ'd in time of Communion?

A. When a Person has duly prepar'd himself as above, he ought, in time of Communion, to have regard to two things; 1. To the interior employment of his Heart. 2. To a reverent and decent Behaviour of Body.

As to the first: While the *Confiteor or Confession* is saying, he ought to humble himself in the Acknowledgment of his Unworthiness, and Confession of his being nothing but Dust and Ashes, and rather deserving through his Sins, to be cast out of God's sight than to be admitted to this Banquet. While the Priest gives the Absolution, let him, with all the fervour of his Soul, beg of God to purifie his Heart,

in

in the entire remiſſion of all his Sins; and when the Prieſt holds the Bleſſed Sacrament in his Hand, he ought, with the profoundeſt Adoration, to pay the Homage due to his Lord and Redeemer. At the repitition of thoſe words, *Domine non ſum Dignus, Lord I am not worthy*, let him again humbly confeſs his own Unworthineſs, but then ſee it be immediately follow'd with the acknowledgment of God's *Power*, and a *Confidence* in his *Goodneſs*, going on with thoſe Words, *But only ſpeak the word, and my Soul ſhall be heal'd.*

And when he now receives the Bleſſed Sacrament within his Lips, then ought his Heart to be enflamed with *Love*, accompanied with a lively *Faith*, and firm *Hope* in the Goodneſs of his Lord: Then ought he to *Adore* and *Praiſe* his God and Redeemer, with all the Powers of his Soul; for ſince God of his infinite Goodneſs is pleas'd ſo far to make a Heaven of his Heart, as to come and reſide there, what can he do leſs, than endeavour to make up that other part of Heaven which belongs to the Angels and Bleſſed Spirits? And therefore, ſince they in the preſence of their Lord, fall down and adore him, giving Bleſſing and Glory, and Thankſ-

giving

giving and Honour to him that ſits on the Throne, and to the Lamb for ever. This ſame ought to be his Employment, and his Heart ought to pour it ſelf forth in the preſence of its God, giving Praiſe, Jubilation and Honour, and offering it ſelf to him for a Throne for ever.

Q. And what now is he to obſerve, as to his Body?

A. 1. He is to be faſting from Midnight forward, ſo that he muſt have taken nothing down, either of Meat, Drink, Phyſick, *&c.* except it be in any extremity of Sickneſs, when the Sacrament may be received by way of *Viaticum*, or Preparation for a Good Death, even not Faſting.

2. As to his *Habit*, he ought to be decently attir'd, ſo as to be free from all appearance of *Vanity*, and yet not to be cenſur'd for any *Irreverence* or *Diſreſpect*. And therefore, as they are highly to be condemn'd, who approach to this Holy Table, powder'd, patch'd, perfum'd, bare neck'd, or any otherways ſo ſet forth, as ſeems more ſuitable for a Ball, or ſuch like prophane Entertainment, than for the commemorating the Death and Paſſion of our Lord, in ſo ſolemn and ſacred

a Rite as this: So they likewiſe are to be ſeverely cenſur'd, who preſent themſelves before their Lord in ſuch a diſreſpectful Undreſs, that it would be an affront to the meaneſt Friend, to wait on them in ſuch an undecent manner as this ſeems to be, which can be called nothing leſs, then *ſteping out of Bed to the Altar.* It were to be wiſht therefore, that theſe two Extremes could be avoided, and that Chriſtians would take care to come to this holy Banquet, in ſuch a manner as might ſeem decent and yet not be *vain.*

Being thus habited then, and going now to the Holy Table, every thing ought to be laid aſide, that can give any diſturbance to himſelf or others, as Book, Hat, Gloves, Sword, Stick, Fan, Muff, Maſk, *&c.* then taking the Towel, and holding it before his Breaſt, without putting it to his Mouth, either before or after receiving, let him kneel *upright*, not gazing about, but with his Eyes ſhut, or reverently bent downwards; and in this poſture, having his Lips moderately open, let him receive the Hoſt on his Tongue, touching the inſide of his under Lip, and ſo bring it into his Mouth, and moiſtning it ſomething, let it down, without chewing or raiſing it to the Roof of his Month,

Mouth. And let him be careful not to ſnatch back his Head immediately upon receiving the Sacred Hoſt, nor bend downwards, nor raiſe the Towel to his Lips, but continue the whole time with his Body erect and fixt. And if the H. Particle ſhould by accident, ſtick to the Roof of his Mouth, let him not be diſquieted, but remove it eaſily, and convey it down.

After Communion.

HAving now in this manner receiv'd the H. Communion, he ought to retire for a while, and ſhutting out all Worldly Thoughts from his Heart, there treat with his Lord, and not leave him till he has obtain'd his Bleſſing.

Q. I have ſeen many, as ſoon as they have receiv'd, at leaſt as ſoon as Maſs is ended, immediately riſe up and go their way, or elſe fall to diſcourſing with ſome Acquaintance: And is this well?

A. I have ſeen likewiſe too many do thus, and have been as often troubled to ſee it; for what benefit can they reap by

by their Communion, who refuſe to entertain their Lord, who comes to viſit them? They receive him indeed within their Breaſt, and he is no ſooner come in, but they immediately turn their Backs on him: And can they have any affection of Love, or ſenſe of Piety in their Soul?

Q. But if any Buſineſs preſſes, what can they do? And is it not the Caſe of many Servants, that have not their own time to command, but are expected home?

A. I wiſh there were no others in this haſte, but ſuch as ſeem to think themſelves oblig'd to be ſo. But I fear, all this pretext of Buſineſs will be found generally no more than an Excuſe for Neglect, Tepidity and Indevotion; for what greater Buſineſs can any have than to entertain their Lord, and treat with him concerning the Affairs of their Soul; ought not all other Affairs eſpecially at this time, give way to this? What great Hindrance can one little quarter of an hour be? It muſt be a very nice buſineſs which will not admit of ſuch a Delay, eſpecially if a man contrives and lays his Affairs beforehand? And how often happens it, that a man leaving his

Devotion

Devotion thus done by halves, upon this Pretext of haſt, meets with a Friend, Relation, Fellow-ſervant in his way, and entring upon a Diſcourſe with him, ſhews his buſineſs can ſtay a while, or at leaſt, that it can ſuffer no prejudice by any delay, but ſuch as is occaſion'd by Prayers? But however, if it ſo happens, that a man be oblig'd at this time to leave his Devotion, he ought to remember what he does, when he is call'd out from Dinner, that is, return to it again as ſoon as he can, and make an end of what he left imperfect.

Q. What is the Devotion proper after Receiving?

A. Such Prayers as are appointed for this time, in the ordinary Books of Devotion, if ſaid with attention and devotion. But if a man, immediately after Receiving, turns preſently to theſe and runs them over ſlightly, as ſome ſeem to do, out of cuſtom, and then riſe up and go their way, without taking time to digeſt this Holy Food, or reflect on what they have done, how fruitleſs muſt their Communion be? You may remember, the end for which a Chriſtian is to approach to this Holy Table, is, that Receiving the Body and Blood of his Redeemer,

Chriſt

Christ may abide and dwell in him. Now can any one possibly imagine this slight, negligent and disrespectful way of treating his Lord, is the proper means of obtaining this Favour of *Christ's abiding and dwelling with him*; He runs away from his Lord, and can he expect his Lord should abide with him? Hearken to the Method of the Gospel: *He that eats my flesh and drinks my blood, abides in me, and I in him.* Wilt thou then, that thy Lord abide in thee? Abide thou in him. This it is he absolutely requires, and believe me, those who neglect to do thus, thinking it tedious to stay a while with their Lord, can expect little of this Blessing, but have too great reason to fear, that they no sooner forsake this their Heavenly Guest, but he likewise forsakes them.

Q. Pray, what mean you by *Christ abiding in us?*

A. I mean, that as a person lives by the Food which he eats, so a Christian that eats of this Bread of Life, which is Christ, should live by Christ, and so have him abiding in him. So that having received Christ, he ought now no longer to act according to the *principles of Corrupt Nature*, nor be guided by his *Passions*, but being quite dead to all these, act wholly according

ing to this *new Principle of life*, and make it appear to all with whom he converſes, that 'tis not now he Lives, but Chriſt lives in him. Now this ſuppoſes an entire change of Life and Manners, and 'tis ſo great and even wonderful a Work, that it requires a powerful aſſiſtance of the Divine Gueſt, who comes not only to viſit, but likewiſe to comfort and ſtrengthen the Soul, and raiſe it above its ancient ſelf. But then is it not very neceſſary, that, after Communion, a perſon ſhould treat with his Lord about theſe Affairs, lay before him his Neceſſities, beg his help and Grace; conſider what he was, what he has to amend, and what he ought to be; as likewiſe the great care he ought to take on his part, for not relapſing into his former Follies, and going from the Communion Table, not to begin again where he left off, in all the ſame Weakneſſes, the ſame Neglects, the ſame Sins and ill Cuſtoms?

Q. What Devotions then do you recommend after Communion, for the obtaining this good effect in the Soul, which you here ſpeak of?

A. The Prayers already mention'd, with other Holy Exerciſes of *Oblation*, *Petition*, *Adoration*, *&c.* Which I'll here put

put down at large for your Direction and Help.

Prayers after Communion.

I Give thee Thanks, Eternal Father, for that of thy pure Mercy, without any Deſerts of mine, thou haſt been pleas'd to feed my Soul with the Body and Blood of thy only Son our Lord Jeſus Chriſt. And I beſeech thee, that this Holy Communion may not be to my condemnation, but an effectual remiſſion of all my Sins. May it ſtrengthen my Faith, encourage me in all that is good, deliver me from my vicious Cuſtoms, remove all Concupiſcence, perfect me in Charity and Patience, in Humility and Obedience, and all other Vertues: May it ſecure me againſt all the Snares of my Enemies, viſible or inviſible; Prudently moderate my Inclinations both carnal and ſpiritual, cloſely unite me to Thee the only and true God, and happily ſettle me in unchangeable Bliſs. And I now make it my hearty Requeſt, that thou wilt one day admit me

ne, tho' an unworthy Sinner, to be a Gueſt at that Divine Banquet, where Thou, with thy Son and the Holy Ghoſt, rt the true Light, eternal Fulneſs, ever-afting Joy, and perfect Happineſs of all he Saints; through the ſame Jeſus Chriſt ur Lord. *Amen.*

Another.

WOund now, dear Jeſus, my Heart and all that is within me, with hy Love and perfect Charity, that my oul may languiſh and melt away with he deſires of thee; may all my Affecti-ons be fixt on Thee the Eternal Good; may my Thoughts ever dwell in thy Man-ions of Happineſs, and my Soul now ong to *be diſſolv'd* and be with thee. Grant, O my God, that my Heart may now ever hunger after Thee the Bread f Angels, the Banquet of Bleſſed Souls, ur daily and Divine Bread, abounding in ll Sweetneſs that can poſſibly delight the aſte, may my Soul now delight and feed n thee, and my Bowels be filled with thy weetneſs, who art the Bliſs of the An-

gels: May my Soul ever thirſt after thee the Fountain of Life, the Fountain o Wiſdom and Knowledge, the Fountai of Eternal Light, the Torrent of Di vine Pleaſure, and Fulneſs of the Houſe of God, may ſhe ever deſire thee, ſeek thee, find thee, and go on till ſhe happily comes to thy Preſence: May her Thoughts be always on thee; of thee may ſhe ſpeak, and perform all her Actions to the Praiſe and Glory of thy Name, and this with Humility and Diſcretion, with Love and Delight, with Eaſe and Affection, and ſo perſevere on to the end. Thus maiſt thou alone be my Hope, my Strength, my Treaſure, my Delight, my Sweetneſs, my Joy, my Quiet, my Peace, my Food, my Refuge, my Help, my Wiſdom, my Portion and Poſſeſſion; in whom my Thoughts and Heart may be ever fix'd, ſo as not to be in the power of any Creature to divide me from thee.

Praiſe

Praiſe and Adoration.

BE thou bleſſed, my God, for the many Favours thou haſt now beſtowed n me, and for all the Bleſſings with hich thou haſt enriched my Soul, after he great Miſeries and wants which I ffer'd, when by my Pleaſures and Paſons I had departed from thee. Was ot I moſt miſerably blind, when I ſought ontent and Happineſs out of thee; hen by my Follies, Neglects and Indeotion I remov'd my ſelf at a diſtance rom thee? But thy Goodneſs was ſuch, hat it withdrew me from the Precipice, hither I was running, enlightning me ith thy Rays, and calling me back to hee by thy Grace. Thou haſt parloned me all my Sins; and for the acomplishment of all theſe Favours thou aſt come now to viſit me, that thou haiſt for ever abide with me, and I with hee. O my God, be thou bleſſed for all heſe infinite Mercies.

Bleſs our Lord, my Soul, and let all hat is within me praiſe and magnifie thy oly Name.

Bleſs our Lord, and ſee thou forget no
the Favors he has now done for thee.

Thy Lord, my Soul, who has par
don'd thee all thy Offences, and cur'
thy Infirmities.

Who has preſerv'd thee from Deat
and crown'd thee with the effects of hi
Bounty.

Who has ſatisfied thy Hunger wit
good things, and repleniſhed thee wit
all the Bleſſings thou could'ſt wiſh.

And ought'ſt not thou to reſolve on
change of life, and renewing thy Force
grow young like an Eagle in the ſervic
of thy God?

Let thy Grace then, O Lord, be eve
aſſiſting to me, for the experience o
my own Weakneſs makes me fearfu
of my ſelf, and if thou ſupport'ſt m
not, ſhall not I moſt certainly fall a
gain; Be Thou therefore my Shiel
and my Defence, and for this end giv
me a firm and conſtant Faith; aug
ment and ſtrengthen it, not only in re
ſpect of this Myſtery, but alſo in regar
of all other Chriſtian Truths and Prin
ciples of Eternal Life; that By th
help of this faith, I may overcome a
Difficulties that ſhall meet me in m
Journey to the ſtate of Bliſs; for 't
by ſuch a Faith, thoſe who for my e
ampl

ample, are gone before me, have t
umph'd over their Enemies, have do
Juſtice, and obtain'd the Promiſes.

Of HOPE.

I Adore thee, O infinite Greatneſs, O Divine Majeſty, who fill'ſt both Heaven and Earth, and art ador'd by all the bleſſed Spirits, Angels and Saints, who, without ceaſing, praiſe and cry out before thee, *Holy, holy, holy Lord God of Sabbath.* How is it poſſible thou ſhould'ſt ſtoop ſo low, as to come to me the moſt unworthy of all thy Servants, and deſire to dwell within me? If the Heavens, and Heaven of Heavens, cannot contain thee, how much leſs this Habitation, which I have prepared for thee? But thy Goodneſs, O great God, knows well how to humble it ſelf, when 'tis for our Good; Thou know'ſt how to conceal the dazling Splendors of thy Glory, and condeſcend

to our weak Capacity, that ſo tho
may'ſt communicate thy ſelf more free
ly to us. This thou didſt begin to d
in thy adorable Incarnation, in whic
thou mad'ſt thy ſelf like to us, ſo th
more forcibly to draw our Love to thee
And this Method thou hold'ſt on in thi
Myſtery, in which thou giv'ſt thy ſelf
to us for the Food and Nouriſhment o
our Souls, thus more cloſely to unite u
to thy ſelf, and make us aſpire to tha
Cœleſtial Banquet thou haſt made fo
the bleſſed in Heaven. O God, gran
me thy Grace, that I may daily more
and more long after this Eternal Ban-
quet, that the deſire of enjoying it may
make me deſpiſe all the Goods and Plea-
ſures of this Life, and labour continu-
ally to prepare my ſelf, till I happily
be admitted amongſt thy Gueſts.

I have one Reſolution, which at pre-
ſent I here make before thee, and 'tis,
To renounce all whatſoever my irre-
gular and corrupt Affections encline
me to. I confeſs, they often preſs me
to forſake the way of thy Command-
ments, and put me in danger of loſing
all right to Eternal Happineſs; but be-
hold, I now deſire to diſcharge my
Heart from them, that I may love thee
alone, and place my whole Truſt in thee.

For

For this end I firmly resolve to watch over all my Actions, fly from Sin, and avoid whatever may be displeasing to thee. I will labour to work my Salvation by keeping thy Precepts, and as I resolve, so I hope to be faithful to thee. But this Resolution, I acknowledge, I am not able to perform, without the assistance of thy Grace; and therefore I most humbly beg it of thee. O Jesus, save me; carry me through the ways of thy Commandments, which I now begin and undertake with all my Heart: Incline my Heart to make me love thy Divine Truths; divert my Eyes that they may not see Vanity; Enliven and strengthen me in the Path of Virtue and Good works, and powerfully draw me to thee, that so I may follow thee as far as Heaven, where thou liveſt and reigneſt for all Eternity.

Of LOVE.

O My God, what Return ſhall I make for this ſo ſignal Favour, and what ſhall I do to acknowledge it? Is it poſſible I ſhould not continually love thee, after this Exceſs of Love, which thou haſt ſhewn to me! Thou haſt lov'd me to that degree, as to lay down thy Life for my ſake, and ſhall not I make this retnrn at leaſt, as only to live for thee? Thou haſt communicated thy ſelf at preſent wholly to me, and ſhall not I from henceforth be wholly thine? permit me not, O God, to be ungrateful, nor inſenſible of this thy Love and my own Salvation. I proteſt therefore before thee, that for the future I will be faithful to thee, and never depart from thee by any Diſobedience to thy Law: I will never forget thy Bounty, nor the Favour thou haſt done me, in admitting me to partake of thy mercy. I will love thee with all my Heart, my God, my Saviour, my Strength, my Support, my Refuge, and my Deliverer. Thou art my God

God and my All. What is there is Heaven or Earth I ſhould love beſides thee? Thou art the God of my Heart, the Inheritance and only Happineſs I pretend to: I have made choice of thee, and nothing ſhall prevail on me, to make me change.

An Oblation.

WHat ſhall I give thee, O my Saviour, as an earneſt of that Love which I have here now engag'd to thee? I have nothing worthy of thee; and if I had, I have nothing but what is thine on ſeveral accounts: but ſuch is thy Goodneſs, thou art willing to accept from us what is thy own already. Wherefore behold I here offer my ſelf to Thee, my Body and Soul, which are now ſanctified by the honour of thy Divine Preſence: I conſecrate them both to Thee, ſince at preſent thou haſt choſen them to be thy Temple; my Body to be employ'd in thy Service. and never more to be an Inſtrument of Sin; my Soul to

know thee, to love thee, and evermore to be faithful to thee. Bleſs O Lord, the Preſent I here make thee, *Benedic Domine domum iſtam*: Permit not that my Body be any more defil'd with ſenſual Delights, nor my Soul by a Will to commit any Mortal Sin. For my part, I here reſolve to ſerve thee with Body and Soul; I will take pains to correct their evil Inclinations; I will fight againſt my ſelf, renounce my wonted Pleaſures, my Delights, my Paſſions, my Concupiſcence, my Anger, my Pride, my Self-Love, my own Will, and laſtly, whatever may offend thee my God.

A PRAYER.

Domine Deus, custodi in aternum hanc voluntatem. Preserve in my Soul, O my God, this holy Resolution thou hast here given me, and grant me Grace faithfully to put it in execution. I can do nothing of my self, and without thy assistance: I therefore beg it of thee with all my heart, that I may conquer all the Difficulties I shall meet with in the way of my Salvation. Regard me with the Eyes of Mercy, have compassion one my Weakness, and strengthen me daily with thy Grace.

Glorious Virgin, join with me in giving Thanks to thy beloved Son, who has refresh'd my Soul with the Banquet of his own most precious Body, and restor'd me to his Grace: Offer him all the grateful Service thou didst him in thy life, to supply the Defects of my Devotion, and obtain of him, that he depart not from me, without leaving a large Benediction behind him for my Soul.

Holy

Holy Angels, miniſtring Spirits of God, behold the only Son of the Eternal Father, whom you ador'd at his entrance into the World; become now Petitioners for me, that I may from henceforth ſerve him with the ſame Spirit and Truth, as you did while he was yet on Earth, and with the ſame cheerfulneſs as you now do in his Cœleſtial Kingdom.

All ye Men and Women, Saints of God, ſee here within my Breaſt your Lord, the Beginning and Reward of all your Good and all your Happineſs, and let now your Prayers accompany mine to his Throne, that by his Grace I may follow your Steps, in the exact performance of every Duty, till abounding in Good Works, I may be at length admitted to your Company, and poſſeſs my Jeſus for all Eternity.

CON-

CONCLUSION.

GRaciously hear all my Prayers, O good Jesu, hide me within thy Wounds. and there shelter me from all my Enemies; let nothing divide me from thee: Call me at the hour of my Death, and command me to come to thee, that with thy Saints, I may praise thee for ever.

And now, Lord Jesus, I go from thee for a while, but I hope not without thee, my Comfort, my Happiness, and all the Good of my Soul. To thy Love and Protection I recommend my self, as likewise my Brethren, Relations, my Country, my Friends and my Enemies. Love us, O Lord, change our Hearts, and transform us into Thee. May I be wholly employ'd in Thee and for Thee, and may thy Love be the End of all my Works, of all my Thoughts and Actions, who livest and reignest for ever and ever. *Amen*.

Such

Such as have opportunity, on the day of Communion, of retiring to their Prayers would do well to ſeek ſome Devotion proper for that time; as the Exerciſe of the moſt neceſſary Virtues, ſet down in the Manual of Poor Man's Devotion, *or ſuch other Books, the following Aſpirations, likewiſe, may not be unſeaſonable, if ſaid with recollection of Spirit and attention.*

1.

ENlighten, O Lord, the Eyes of my Soul with the light of Faith and Wiſdom, that I may ever look on thee, may

my Redeemer, as the Way, the Rule and Example of all my Life.

What am I, Lord, and what is my Fathers Houſe, that thou ſhould'ſt thus follow me with thy Bleſſings! I was created by thee and for thee; and may'ſt thou ever be the Reſt and Centre of my Soul.

Good Jeſu, my Hope and only Refuge, I here render thee thanks for all thy Sufferings, and beg, I may ever find ſhelter in thy Wounds againſt all my Enemies; imprint the Memory of them deep in my heart, that I may love thee, and in all my Sufferings never forget what thou haſt ſuffer'd for me.

Take from me all Self-love, and give me a perfect love of thee; that I may now be more faithful in every Duty, and let nothing for the future put me out of my way.

O, that I could ever remember thee, think of thee alone, and love thee only!

O that my Senſes were ever ſhut againſt all Vanity and Sin: my Mind freed from all fruitleſs Solicitude and Care, that I might ever abide in thee.

From henceforth I will with all diligence ſeek thee my only Good; my Deſires ſhall be fixt on thee, all my

my Actions ſhall be directed to thy Glory.

And my Will I now reſign into thy hands: deſiring that thy Will may be done in me, both now and for ever.

Be thou my Inſtructor, Director and Helper in all things, that I may neither do, ſpeak, think, or deſire any thing, but what is according to thy Good Will.

II.

I am thy Servant, O Lord, give me Underſtanding, that I may learn the way of thy Commandments, and lay aſide all intereſt beſide that of Heaven.

O ſweet Jeſu, Fountain of all Goodneſs, guide my ſteps in thy Paths, and teach me to do thy Will.

Diſengage my heart from all unprofitable Solicitude and vain Affection, and tho' I live amongſt Creatures, yet may I ever live in thee and for thee?

Give me a true fervour of Spirit, and kindle in my breaſt that fire, which thou cam'ſt to bring upon the earth, that I may find no reſt but in thee,

How ſweet O Lord, is thy Spirit, how pleaſant to my Lips are the words of thy mouth?

mouth? O that I could ever be mindful of them, to fulfill thy Law!

Make me die to the world, and all its Concupiſcences; and let the greatneſs of thy love, make all that is earthly, appear as nothing to me.

Protect me againſt all my Enemies, and in all dangers appear in my defence; make haſte to help me, O God, and ſay to my Soul, I am thy Health and Salvation.

Remember thou art my Father, and have compaſſion on my poor diſtreſs'd Soul; cloath her with all Vertues, and feed her with thy grace: for it belongs to a Father to take this care of his Child.

In thee I live, ſweet Jeſu, in thee I deſire to die: both living and dying I will ever profeſs, that thou art good, and thy Mercy endures for ever.

III.

O ſweetneſs of my heart, and life of my Soul, take off my heart and thoughts from all Creatures, that all my comfort may be in thee.

My God and only Hope, how long doſt thou permit me to run from thee! when wilt thou conſume in me all that is corrupt and contrary to the Will?

Draw

Draw me after thee, I beſeech thee, that I may cheerfully run in the way of thy Precepts.

Make me one according to thy own heart, and let my Soul be now thy habitation for ever.

My Soul without thee, is dry like earth without Water, moiſten it with the dew of Heaven, and give me a large bleſſing from the Land of the Living.

Wound my Heart with thy love, that it may now reliſh nothing that is earthly, but entirely depend on thy Will.

Hail, Dear Redeemer, I now deſire to adore thee with the Spirit and Affection of all thy Elect; commit to thy direction all the motions of my Soul.

O my Love and my Joy, when will the day of Eternity appear, when laying down this weight of Fleſh, I ſhall join with thy Saints in thy everlaſting Praiſe!

O ſweet Light of Heaven, enflame my heart with the fire of Charity: I offer thee all that is within me; let that divine Flame conſume my Bowels.

IV.

O that I could now give thee, O Lord, all that Praiſe, Glory and Honour, with which the Angels and Bleſſed Spirits praiſe and glorify thee in Heaven: But becauſe I am unable to do this, accept at leaſt this my deſire and good will.

Deliver me, O God, from every thing that is contrary to thy Will, and be pleas'd ſo to diſpoſe my Soul, as may be for thy greater Glory.

I ſurrender my ſelf, O my Creator, into thy hands, and laying aſide all private Wiſhes, I deſire to depend on thee, as to the whole State of my Body and Soul, as to Offices, Places, all Accidents, Events, and whatever elſe thou ſhalt pleaſe to appoint for me.

I aſk nothing but thy Name may be glorify'd for ever: And if thou wilt pleaſe to admit me, tho' unworthy, to have a ſhare in paying thee thy Homage, bleſſed be thy Name.

If it be more for thy Honour, That I ſuffer inferior Deſolation, I accept it from thy hand, O God; knowing, 'tis for my good whatſoever I ſuffer in my Soul for love of thee.

O Love, how little art thou known, how little art thou lov'd! Come to me, and if thou no where findeſt reſt, infuſe thy ſelf wholly into my Soul. May the Fire of thy Love, O God, ever burn in my heart, and grow up to ſuch a Flame, that it may burn and conſume not only the Sacrifice, but the Altar too.

Let nothing be now my comfort, but thou my Lord Jeſus, and nothing afflict me but my Sins, and whatever is diſpleaſing to the Divine Majeſty.

O bleſſed Jeſu, Life eternal, by whom I live, and without whom I die; Grant that I may now be united to thee, and that in the Embraces of thy holy Love and divine Will, I may reſt for ever.

When ſhall I ſee thee, O ſweet Lord, when ſhall I appear before thy Face! When ſhall I ſee thee in the Land of the Living! Till then I ſigh and bewail, my Baniſhment, deſiring to be diſſolved, and be with thee.

Inſtructions for Communion.

Q. WOuld you have every one after Communion ſay all theſe Prayers?

A. I think 'tis very fitting every one ſhould continue in Prayer, after Receiving, near a quarter of an hour, and employ this time in the beſt manner they can, for the benefiting their Souls by this holy Food. Theſe Prayers may do very well for this end, but, let every one chuſe in this Caſe the Devotion they find moſt for their advantage.

Q. And for the reſt of the day, how ought it to be ſpent?

A. Something different certainly from other days; that is, in more Reading, Praying, Recollection of Mind, in pious and charitable Offices, and Good Works, and conſequently in carefully avoiding vain Divertiſements, uncharitable and unprofitable Diſcourſes, and all ſuch Company, Entertainments, and Publick Houſes, as generally expoſe men to much more

more liberty then is becoming such days of Devotion.

Q. What time is to be observ'd in communicating?

A. There can be no one Rule for all People in this point; but that which agrees with most States and Conditions of Men, is to communicate once every Month. Others may Receive oftner, with the Advice of their Director; but then let them remember, that their life and care of living well, be answerable to this their Devotion.

Q. Why are Christians to communicate thus often.

A. That by this holy Food, they may learn to love God, be purified from their Imperfections, be deliver'd from their Miseries, be comforted in their Afflictions, and strengthen'd in their Weakness. Thus St. *Francis Sales*; And therefore he says, There are two sorts of Persons ought to communicate often; the *Perfect*, because being well dispos'd, they do themselves Wrong, in not approaching to the Fountain of Perfection; the *Imperfect*, that they may be able justly to pretend to Perfection; the *Strong*, lest they become feeble; the *Feeble*, that they may become strong; the *Sick*, to be heal'd; the *Sound*, lest they fall into *Sickness*; those that have

ave *not much Worldly Business* because hey have leisure; and those that *have nuch Business*, because they are in more eed of this spiritual Refreshment.

Q. What may be the reason many re- eive but little benefit by there Commu- icating?

A. It must be either for want of due reparation, or for leaving their Devo- ion as soon as they have Receiv'd, and ot giving time for this holy Food to igest and work its Effects in their Souls. ake care therefore, as often as you ommunicate to prepare your self in he best manner you can. Give due ime to your Devotion, after you have eceiv'd, and when you go home, let t be your care to amend all your evil abits, and make use of the Graces ou have receiv'd by means of this B. acrament; thus will it be for your ad- ancement in all Vertue, and the love f God, and be an eternal Blessing to our Soul.

An Abridgment of the precedent Instructions, in two or Three Questions and Answers, which every one ought to be able to give an Account of before they are admitted to these Sacraments.

Q. WHat is the first thing a person is to do, that desires to go to the Sacrament of Penance?

A. He is in the first place to beg the grace of God for the due examination of his Conscience; then he is wholly to apply his Thoughts to the looking into the state of his Soul, and making his Examen, pag. 5. 6.

Q. When he has finish'd his Examination, and call'd to mind all his Sins, is he upon this, now prepar'd to go to Confession?

A. No,

A. No, he is not; for he is first to endeavour to stir up in his Soul a hearty Sorrow and Contrition for his Sins, and by Prayers and Tears labour to obtain it of God. And having then made firm Resolutions of a change of Life, he may upon this, go to Confession, *p.* 20.

Q. And having ended his Confession, what is he to do?

A. He is to return to his Prayers; first to thank God for the benefit of Absolution; secondly, to beg Grace for the putting in execution all his good Purposes and Resolution, *p.* 45.

Q. And having ended this Prayer, may he go forthwith to the Holy Communion?

A. No, he ought first to apply himself to a more particular Preparation for that Holy Banquet, *p.* 87.

Q. After he has Receiv'd, what is he to do?

A. He is to return again to his Prayers, both for Thanksgiving, and the obtaining the Grace of Perseverance in all Good.

G IN

INSTRUCTIONS

FOR

Confirmation.

CONfirmation is a Sacrament inſtitu
ted by our Lord Jeſus Chriſt, t
make us *Perfect Chriſtians*; and it is
called, becauſe it gives to them that re
ceive it, if duly diſpos'd, a great inwar
Strength, a holy Vigor of Spirit, a firm
Conſtancy of Mind, for the exact di
charging every Duty that belongs to
Chriſtian Life, and happily finiſhes
them that which Baptiſm had begu
making them, of Infants in Chriſtianit
to become Perfect Men, and not fe
Perſecution, or Death it ſelf for t
ſake of Chriſt.

Q. What is it that is used in the administration of this Sacrament?

A. As Water is made use of in Baptism, so Chrism is used in Confirmation, which is a Compound, made of Oyl and Balm. The *Oyl* signifies that Sweetness, that Tenderness and Mercy which every one that is confirmed ought to have ever in their Hearts and Carriage towards their Neighbours and even towards their Enemies. The *Balm* represents the good Odour or sweet Savour of Innocency, and a holy Life with which they ought to be filled. The Form of words used in conferring this Sacrament, are these: *I sign thee with the sign of the Cross, and I confirm thee with the Chrism of Salvation, in the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. In what manner is this Sacrament administred?

A. The Persons that are to be confirmed kneel down before the Altar, where the Bishop makes the sign of the Cross with the Chrism on their Foreheads, because 'tis in that part the effects of *Fear* and *Shame* shew themselves most;

and 'tis to teach them that are confirmed, that they never ought to be afraid to confeſs Chriſt crucified; that neither Fear nor Shame ought to hinder them from an open profeſſion of the Maxims of the Goſpel, when by Company or ill Example they are preſs'd to renounce in their Words or Actions, the Glorious Title of a Chriſtian.

After this, the Biſhop gives them a little blow on the Cheek, ſo to imprint, in their Minds, that from this Time they begin to be Soldiers of Jeſus Chriſt, and are to be ready to ſuffer, all Affronts, Injuries, Contradictions from Men, and ſo make profeſſion of their Faith with that Courage and Meekneſs, as Chriſt has commanded and given Example in the Goſpel.

Laſtly, the Biſhop gives them the Peace, ſaying, *Peace be with you*; to ſignifie, that if they deſire Peace with God, and within themſelves, it muſt be by ſuffering patiently all the Troubles and Perſecutions that happen to them in the practice of Virtue.

Q. Where may the Effects of this Sacrament be ſeen?

A. In the persons of the Apostles who as soon as *Judas* had betray'd their Master, presently abandon'd him, and withdrew into such places where they might best secure themselves against the Persecution that then seem'd to threaten them: Thus fearful were they at that time. But after they had been confirmed on *Whitsunday*, by the Holy Ghost coming down upon them, they were so fill'd with that Courage, Force, and Virtue of the Holy Spirit, that they publickly preach'd the Doctrine of him, who had been crucified, and in whom they had been but just before so shamefully scandaliz'd; now concluding with themselves, that the greatest Happiness that could come to them, was to dye for his sake, and in the defence of the Gospel.

Q. What Dispositions ought Christians to bring along with them, in order to the worthy receiving and partaking of the effects of this Sacrament?

A. 1. They are to be careful that they be free from the Guilt of all mortal Sin, and therefore they are to prepare themselves by a good Confession. 2*dly*, They ought to be well instructed in the Mysteries of Faith, and in particular

cular in what concerns this Sacrament, as to the *Effects* and *Grace*, which they expect to receive by it. 3*dly*, They ought to go with their Souls full of *Faith* and *Hope* in God, with a firm Confidence that they ſhall receive the Holy Ghoſt inviſibly in their Hearts, and be ſtrengthen'd with a true Chriſtian Courage, which ſhall carry them through all Difficulties, as to the profeſſion of their Faith, and through all Duties which belong to the Followers and Diſciples of Chriſt crucified. 4*thly*, In conſideration of that fulneſs of Grace, which they expect to receive in this Sacrament, they will do well to diſpoſe themſelves ſome days before, by more then ordinary Prayers, by Faſting, Alms, and other Good Works. And being thus inſtructed and prepar'd, they may be preſented to the Biſhop.

Q. What are the Prayers proper for a Perſon to ſay before he is Confirm'd?

A. The Hymn and Prayers ſet down in the Manuels, for invoking the aſſiſtance of the Holy Ghoſt, as *Come Holy Ghoſt, &c. Veni Sancte Spiritus, &c. Veni Creator Spiritus, &c.* He may likewiſe, within his own Thoughts, lay before

fore Almighty God all the Neceſſities and Weakneſſes to which he is ſubject, and then ſolicite Heaven to ſend down the Holy Spirit into his Heart, to be his Comforter and Defence, and to ſecure him againſt all Dangers, which he ſees before him, whether occaſion'd by his own Infirmity, or the repeated Aſſaults of his Enemies; as ſomething after this form.

A PRAYER before Confirmation.

I Come here this day, my Soveraign Lord and Redeemer, to list my self a Soldier under thy Standard of the Cross. But when I consider my Weakness, and reflect how infirm and faithless I am, I am fill'd with Confusion and Shame, and cannot but reproach my self with the rashness of the Undertaking: for, How can I pretend to offer my self to fight thy Battels, to suffer in thy Cause, to be ready to accept of Poverty, Distress, Chains, or Death, in defence of thy Faith, and with Liberty and Life to assert the Right of thy Gospel, whilst the little Occasions and Trials I daily meet with, convince me of my want of Courage, and make me yield before them? For alas! how often is it, that a slight Word or imagin'd Contempt overcomes all my Patience? How often does Cowardise and Shame put me by the doing many a commendable Office, nay, and make me omit many a pressing Duty? And is it not almost every day, that, for human Respects, and

in

in complyance with Company, I am prevail'd on to do that which is unreasonable, of ill example, and too often what is scandalous too? And while I thus experience my want of Courage, of Fidelity and Truſt, with what Face of Reaſon can I ptetend to offer my ſelf to become thy Soldier! No, my God, I confeſs I have no ground or reaſon for it, and therefore, acknowledging how unquallified and unfit I am for this Service, I here revoke what I have ſaid, and only lay before thee my Deſires, my Wiſhes and Good-will. Thou know'ſt, O God, theſe my Deſires, and the Inclinations of my Heart, that though I am unable of my ſelf to perform any of the Duties that belong to thy faithful Servants and true Followers of the Croſs, yet that I ſincerely deſire to become fit and qualified for the exact diſcharging all thoſe Obligations that belong to this Character. And 'tis for this end I now come to offer my ſelf to Thee.

And however weak and indiſpos'd I am, yet in the firſt place I here confeſs and firmly believe, that Thou art able to remove all Infirmities, and inſpire me with Strength; Thou, who

commandedſt the Light to ſhine out of Darkneſs canſt perfect theſe Earthen Veſſels, and make them become the Temples of the Holy Ghoſt; thou canſt raiſe them by thy Spirit above the Earth, ſhew in them the Excellency of thy Power, even the Power of Heaven, and thus make them ſuperior to all Difficulties, ſafe in Dangers, and fit for all Duties.

I moreover hope, and come with a great Confidence in thy Goodneſs, that thou wilt look on me with all the tenderneſs of a loving Father, and ſend down at preſent the Holy Ghoſt into my Heart: For ſince thou haſt promis'd to give this Good Spirit to thoſe that aſk it, and ſo ſolemnly beſtow'd it on thy Followers, by the impoſition of Hands, I cannot but hope to be now made the Subject of this thy Goodneſs, and the Inſtrument of thy Power.

Come then, O Holy Ghoſt, who repleniſheſt the Hearts of the Faithful, deſcend into my Soul, and make it the place of thy abode, remove from me all vicious Shame, and inſpire me with a Chriſtian Courage; ſtrengthen me againſt all the Aſſaults of Self-love, the Fleſh

Fleſh and the World; make me bold every Duty, and only fear to Sin; let nothing perſwade me to contemn or forſake thy Law; let the Attempts of Flattery or Terror be equally vain and fruitleſs upon me, and let me now drink ſo deep of this Torrent of Sweetneſs, that neither Chains nor Racks may be able to force me from my Duty; but that, like the bleſſed Apoſtles, thoſe thy true Soldiers, I may even rejoice in ſuffering for thee: Thus however weak in my ſelf, ſhall I be made ſtrong in thee; thus ſhall I become thy Soldier too, and only thus. Come then, O Holy Ghoſt, with all thy Gifts, and fill my Soul.

Q. After they have been Confirm'd, what are they to do?

A. Not to depart immediately, but ſtay ſome time, 1. To give Thanks for the Bleſſing receiv'd; 2*ly*. To beg a continuance of this Grace, that the Holy Ghoſt may be ſo truly ſettled in their Hearts, that one all occaſions they may be ever ſenſible of his Divine Aſſiſtance; and laſtly, make ſincere Reſolutions of living according to the Perfection, which, this Sacrament requres; that

that is according to the Spirit of a True and Perfect Christian.

Q. Is it then according to this Spirit every Person ought to live after he is confirmed?

A. He is most certainly oblig'd to this; and therefore, tho' every one may in some manner excuse the Weakness, the Cowardise, and the being mov'd by human Respects in baptiz'd Persons, who have not yet been Confirm'd; yet there can be no such Excuse in regard of those Christians who have receiv'd this Sacrament, it being the principal design and effect of this holy Institution, as Faith teaches us, to strengthen them against the Snares and Power of the Devil, the World and the Flesh, to take away from them the fear of Men, to make them confess openly, that they are only to consider the sacred Rules of the Gospel, esteem only Jesus to be their Master, and enter into no other Warfare but his; and that they will act thus not only before Persecutors or Tyrants, who would do violence to their Faith, but particularly before all persons of the World, who offend against these sacred Rules by their Actions, by their

their Words, by their Excess, by their Vanities, or otherwise join with the Enemies of the Cross, in overthrowing that Law, which they here take upon them to assert and maintain.

Q. I fear too many, who come to be Confirm'd, think but very little of this great Obligation which they undertake, and of this Spirit by which they are ever afterwards bound to regulate their Lives; and what remedy?

A. This in a great part, depends on those who have others under their care, as Priests, Parents, Godfathers, Godmothers, and Masters, and therefore it ought to be their business not to permit those who are subject to them, to receive the Sacrament of Confirmation, till they have been fully instructed in all the particulars that concern it, in the Dispositions necessary for it, and in all the Effects and Graces to be expected from it.

Q. What time ought Parents, *&c.* to observe in bringing those under their care to the Sacrament of Confirmation?

A.

A. The proper time is before they have received the Bleſſed Euchariſt, for thus it is requir'd by the Church in her Decrees and Rituals; and as for their Age, they are allow'd to bring them after they are Seven years old, they being ſufficiently inſtructed according to the capacity of that Age: But becauſe it is ſcarce to be expected, that at thoſe years they ſhould be truly ſenſible of the great Obligations they bring upon themſelves, therefore I cannot but think it very proper; for all thoſe who have been admitted to it in that tender age, would do well, when they are grown up to a better Underſtanding, to make a ſolemn Renovation of the Obligations which belong to this Sacrament. The ſame may be underſtood of as many others, who have receiv'd it, though in maturity of age, yet without due Inſtructions or knowledge of theſe Promiſes and Obligations; and it may be done after this manner.

A Form of renewing the Obligations of the Sacrament of Confirmation.

MY Lord God, how prodigious is the Exceſs of thy Mercy, who not diſcourag'd by the Ingratitude of Men, pardon'ſt them thoſe Failings and Sins, which they commit even againſt the Sacrament, the ſacred Pledges of thy Love! I moſt humbly beg Pardon for the Unworthineſs I brought to the Sacrament of Confirmation, for approaching to it without being fully inſtructed in its Excellency, or fill'd with a holy Zeal and Deſire of living all my Days, according to its Spirit and Sanctity.

Proſtrate therefore before thee, I here acknowledge, I have convers'd amongſt Chriſtians and thy Children, without due veneration for the ſacred Maxims of thy Goſpel; nay, I fear, there has ſcarce been any Company, wherein I have been engag'd, or Viſit

fit I have made, wherein I have not fallen much beneath the Duty of a Christian, or done something unworthy of that profession.

But now, my God, I here purpose and resolve to make it my endeavour, for the future, to live as a good and faithful Christian, and being fortified by thy holy Grace, to appear as a true Soldier of Jesus Christ.

For this end, I beg of thee a continual Support of thy Grace, that the World, Company, or Custom may be never able to corrupt me by their pernicious Maxims, that I may have Strength to resist all Shame and Fear, which have so often hinder'd me from speaking and acting couragiously in my Duty. Grant me also Grace, my God, that I may suffer in Humility and Silence all the contradictions, affronts, and calumnies I shall meet with. And this one thing more I ask, that I may no longer seek Peace and Rest in the things of this World, but in thy Love only, and the Vigorous Practice of my Duty, as may most contribute to thy Honour.

And

And having now laid down in short, the principal Points relating to this Sacrament, as likewise to the other two, such as I hope may be some help for the preventing those Abuses and Contempts which are too ordinarily committed, for want of due Disposition and Instruction, in frequenting these Sacraments; I hope the whole will be receiv'd with the same charity as it is writ, and that the Blessing of Heaven will attend those who sincerely make use of it.

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